Vol. VIII. MARCH, 1893. No. 3.

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BOSTON, Jan. 1, 1893.

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

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THE OPEN MIND.

A SERMON BY REV. CHARLES E. ST. JOHN,
OF THE FIRST UNITARIAN CHURCH,
PITTSBURG, PA.

"My soul looketh for the Lord more than watchmen look for the morning."—Ps. cxxx. 6.

One great object of the liberal church is to cultivate the open mind, to make people mentally watchful. Men are watchful enough when any danger threatens. When every hour of the night is liable to bring the incursion of a crafty enemy, the Oriental watchman would not miss the first gleams of the morning. The sailor who nears a rocky coast in the night keeps a sharp lookout for the first distant flash of a lighthouse, from which he may get his bearings. And the belated fisherman, pulling shoreward in the deepening night or in the gloom of an impending storm, strains his eyes to find whereaway shines the light from his home by the snug landing-place No eye so quick as his to catch that faint glimmer of safety. God bless the dear home that keeps the light!

Thus watchful are men in the face of danger, thus appreciative of discovered guides. But this trait of watchfulness is advantageous at all times, not merely for the warding off of disaster, but still more for the quick discovery of truth and the resulting increase of intelligence. There are far too many people who never think that a new day is coming, and so never watch for its dawn. Whereas the fact is that new truth is always pressing in upon us like a brighter day, the fact is that the things which we do not know so far outnumber, so far exceed in glory, the present items of our knowledge that the contrast between our future and our present is like that between day and night. We know some things; but there is dawn yet to come with larger knowledge and fuller life, and we must watch, *must keep an open mind.*

The open mind is very much misunderstood by some. It must be a strong and not a feeble thing, open not by being merely empty, but by the progressiveness of its vigorous thought. There is laid upon every man in this modern age a duty of earnest thoughtfulness. Every moment brings unforeseen possibilities of larger knowledge, and the man who will not with open mind reach out toward fresh ideas is a traitor to the best life of his time. The term agnostic awakens a great deal of needless fear and hatred, but in a true sense we are all agnostics to a very large extent. There is so much that we do not yet know!

And, if there is any point of knowledge or of faith concerning which any person does not *know*, he should frankly say so. But the man who is happy in his agnosticism, and lays constant stress upon what he does *not* know, has not an open mind. He is not merely buried in the night, but he even keeps his eyes shut. And, when bolder spirits all around are catching the bright hints of larger truth, these sealed minds hug the darkness. That is not the way of honest thought. If in anything I am ignorant, in that one thing will I be most watchful for the first opening out of the darkness into the light of approaching truth. The truly open mind, while admitting its ignorance, will not for a moment be proud of or contented with that agnosticism, but will in the same breath declare its eager wish to attain *knowledge* in that realm.

I cannot but distrust the earnestness of the thinker who does not lay the stress of his speech on the hope that there is truth ahead. You say you are an agnostic. That is nothing, if your mind is open. It is mental death, if your mind is shut. Even now the day is quivering in its faint lights

around you. See to it that you who need it most be not of all men the last to awake. Lay the stress on your watchfulness for new truth, not on your state of not knowing, and so preserve the open mind. A darkness as of night is around you. Many mysteries clog the processes of thought. Much inadequacy of reasoning exists in the words of every man who tries to teach. And on all hands there is deep uncertainty in regard to the future. But do not you join the cowardly band of those who sink weakly into this night. Rather watch with a ready mind for the first word of a clearer reasoning among thinkers, and the first gleam of discovery about the mysteries. The light will flash out soon. Day is always coming. And the holy joy of liberalism is that liberals are always the first to catch the new dawn. Every sincere and open-minded agnostic can be a Columbus in the mental enlargement of the scope of human life. Every man who, nobly chafing under the limitations of his present ignorance, watches for the truth that shall dawn, will be able to add a continent to the domain of what men know. Not continued ignorance, but continuous increase of knowledge, is the natural aim of brave spirits.

So we are looking, looking on toward days not yet born, looking out into the vastness of what is undiscovered. More than watchmen look for the morning, we are looking for the first tokens of new light. We are looking with open minds for some addition to the worth of life and for steady improvement in ourselves and in the world. If you are a lawyer, you are not resting idly in your present knowledge, but are pressing on toward a profounder acquaintance with the principles of law. If you are a physician, you are daily striving to become a better one, and to get new suggestions from every case. If you are a tradesman, you are watching the business world with unremitting closeness of attention. Who knows what brilliant opportunity for profitable enterprise may suddenly appear? If you are a scholar, it is not mere memorizing of ancient history you are after. You are hourly looking for the inner meanings of life, you are bringing your soul into training, so that you can grasp broad principles, see the bearings of new ideas, and distinguish a true thought from a false one. In some way your life shows forth these high aims and eager traits, if you have an open mind, and do not weakly fancy that you already know enough, and have probed all the depths of human life.

There are two intellectual vices which seriously interfere with openness of mind. One of them is mental indifference,—not caring to think about great topics, not caring which way the tide of politics turns, nor who governs the city, nor how the creeds are written, nor who suffers in the bonds of error. This selfish feeling that truth does not matter, this shrinking from personal responsibility concerning the condition of the world, is a very ignoble fault, and not made any less so by the fact that many of the wise and good fall into it. The man who does not care enough about any question over which the world disputes to take the trouble to make up his mind about it is, to say the least, a cipher in the best life of his time. When a United States senator repeatedly avoids voting on so important a matter as the silver question, and, lest he should displease some voters, tries to make it appear that he has not made up his mind about it, or is ready to favor whichever side it is that wins, that man dooms himself to early obscurity. The world wants statemen who have positive convictions. In this strenuous age no man leads save he who has a mind of his own, and dares to express it. The men of decided opinions, the men who take a close interest in all that concerns humanity, are the ones that have an influence among us. And the rushing stream of life leaves stranded on the muddy bank of the past the souls that have no opinion, no fine ambitions, no banners to fight for. No open mind is ever indifferent toward the thought of the day or the new and larger truth.

The other vice which destroys openness of mind is that of complete intellectual self-satisfaction, the feeling that you know the whole truth in any matter. When one holds that all religious truth is stated in the creed of his church, he sets up a barrier between himself and any larger knowledge of God. When he believes that any one book can be an infallible authority for faith, he closes his mind to all the later discoveries of earnest seekers after truth, and so ceases to be watchful for the fresh revelations that

are ever coming into the world. If you think that your present ideas must remain unchanged forever, straightway you become a bigot, and join the persecutors who have long tried to suppress the open mind. Conservatives are most exposed to this fault, but even liberals sometimes fall into it by the very eagerness of their liberalism. To be rigidly certain that some things never can be known is as foreign to true openness of mind as to be sure that you already have the whole truth.

Avoiding, then, these two causes of spiritual narrowness, we look out into the realms beyond our present mental state, and find that what we now know compares with what is yet to be learned about as the spot where I now stand compares with the boundless sweep of space reaching out to infinity in every direction. My eyes can see only a limited distance. I can distinguish objects for a few miles around, but beyond that all things fade into the dim horizon. Shall I say that beyond that horizon there is no beauty, no life? Shall I say that beyond my present knowledge there is no truth? Or shall I grasp the invigorating thought that there is no end to truth? This idea of eternal truth need not discourage any one. It should come to you as a blessed inspiration to constant thoughtfulness. Who will not be on the watch for truth, when he feels that the horizon may at any moment open to its bright inroads? Truth is not for the rich or the fortunate or the highly-educated alone. It gleams all around us. It is the very substance of the future into which we steadily advance, and it is given to every open mind. Truth fills earth and air and all the expanse of matter. It is the very essence of all spiritual being. And every one who tries to live nobly must abide in truth. In fact, nothing else is so easily accessible, so all-pervading, as truth; and they who look must find it.

But, in order to avail ourselves of this blessing, we must have great docility of mind. We must remember that we are to be always learners, that there never comes a graduation day in the school of life. There never will come a time when a man can say: "This, and nothing more, is the science of geology." "This is the final step of being a Christian." "This is all there is to human duty." For one acquisition of knowledge merely makes it possible for you to reach on toward a still larger thought. Our minds can enter this splendid growth, provided we hold ourselves entirely free from prejudices. We must be willing to learn from any quarter; must live in fraternity with every race of men; must not despise the Chinese, the Indian, or the negro. We must not scorn another religious ceremonial nor another sect than our own, for all such intolerance is failure to keep the open mind.

And now having the open mind, the mind free from prejudices, tolerant, kindly, hopeful, and observant, what shall we do with it? It seems to me that it is not enough merely to be willing that there should be truth outside of our own circle, but that openness of mind involves a duty of active search on our part for the new truth we talk about. We ought to be watchmen in all concerns of the mind, lookers for light who are so enthusiastic at the thought of what is yet to be known that we search with all our might. And, when we are faithful to this duty of the spirit, we have entered into what is, either consciously or unconsciously, a religious life. I have heard men use the word "religious" as if it meant something superstitious or unprogressive. But I understand by a religious life one that is earnestly striving to put itself in harmony with all that is perfect around it. And to my idea he is the most reverent man who is the most eager to rise out of all narrowness into larger knowledge. To watch for the coming day, to believe that there is limitless truth yet to be found out, to wish to be a part of the best life of the future,—is not this reverence? I think it is. I think that any sincere expression of such desires is prayer. And I think that a moment's dwelling upon this conception of an eternal truth on before us lifts one straight into a thought of God.

When the open mind of to-day bends eagerly toward the growing truth, he is doing exactly what the Psalmist did in "looking for the Lord more than watchmen look for the morning." Our search for truth is religious faith; and the only difference between the ancient Psalm writer and ourselves is that we have greater definiteness in our search. Our idea of God is broader, larger, richer, than the primitive world had; and our search is guided by that nobler,

clearer conception. But the search is at heart the same. It is the desire of the finite to get nearer in spirit to the Infinite. No search for truth is possible save by those open minds that believe there is truth to be found. And this belief in something larger than man's present knowledge naturally carries with it the sublime conception that this object of our search is boundless and perfect. And what more can any one mean when he says God?

Infinite perfection is God; and he who to-day by any path is seeking after truth, even some partial and limited truth, has begun to "look for the Lord." Every clear thought will bring him nearer to the thought of God. The open and watchful mind cannot fail at last to grasp the thought of the perfect order that pervades all nature, and reaches out into the future to lead that also in right ways,—the thought of a faultless meaning in the advance of this irresistible order, the thought of Infinite Perfection as the real object of all human search. We say we are looking for truth. But the fact that we are never satisfied, that we go on forever looking for more, and yet more of truth, shows that the truth is but a part of something grander than its steady march. That perfect whole in which truth abides, in which also we must search for goodness, for love, and for all other excellent things in their completeness, may be called by any name you please. A name is merely a convenience for ready reference, and I find it most satisfactory to call this perfect whole of which I am speaking by the name "God." The time-honored word will serve. Used in its modern sense, it will convey to others your clearest thought. Use it to signify the largest truth and highest force you can now conceive, and let its meaning enlarge whenever finer conceptions come to you. Then to you the word "God" will mean all the truth toward which you are growing, and infinitely more; all the goodness you are striving to win, and infinitely more. It will mean a perfect Power of love which manifests all truth, and is all virtue.

You see that the way by which our Church endeavors to make men religious is not by forbidding them to investigate, not by shutting up their minds with a creed, but by arousing them to independent thought. We know that every one who thinks for himself, and ceaselessly presses onward after truth, will sooner or later rise into reverence for that truth. So we plead for the open mind. He who is willing to learn is in the way of escaping from all narrowness of spirit, all selfishness, all vice, and all ignorance. But he who cannot trust his own mind is the meek supporter of all iniquities. Through him political corruption, social evils, and spiritual ignorance run rampant in the world. We must teach such men to think, and so lead them into the joy and strength of the open mind. In this our Church does but act in harmony with the spirit of the times. Progress is in the air we breathe. In science, in art, in manufactures, the world presses onward with rapid strides. It only remains for us to show that the same advance is characteristic of theology, that in truth religion is the natural climax of all long-sustained mental progress. To this end we direct all our church labors. Whatsoever educates the irresolute or untrained mind, whatsoever sets minds free from old trammels, whatsoever makes minds yearn for growth, comes within the scope of our church work. Thus we lay the foundations of faith. After a man has learned to reason, then he goes on with us to find out more of the Eternal.

Truly we are blessed in our mission. We do not claim a monopoly of the open mind, and we rejoice to see its fine activity in many other quarters. Yet no church has greater cause for zeal and hopefulness than ours, since we are squarely and unreservedly committed to this endeavor which is so high that it cannot fail of success. What we aim to do is to inspire men to be natural. Our follies, sins, and idleness are against nature; and as soon as any man follows the real bent of his mind he goes on to whatever strength he is capable of. So it is in the deep things of the soul. Once get a mind open, and it starts forth in search of the Eternal, like Sir Galahad after the Holy Grail. Reverence, faith, high character, and large usefulness lie along that way.

"What can we do o'er whom the unbeholden
Hangs in a night with which we cannot cope?
What but look sunward, and with faces golden
Speak to each other softly of a hope?

"Can it be true, the grace He is declaring?
Oh, let us trust him, for his words are fair!
Man, what is this, and why art thou despairing?
God shall forgive thee all but thy despair."

A TRIUMPH OF CHRISTIANITY.

THE COMING PARLIAMENT OF RELIGIONS.

A remarkable document lies on my desk. It is the preliminary programme of the "World's First Parliament of Religions." It heralds the gathering of representatives of all the great religions of the world and of all the great historic branches of the Church in Christendom. It outlines a series of subjects on which these representatives are to be invited to speak,—a programme covering all the great themes of religion. It exhibits the noble plan on which this conference of the devout has been projected. It indicates the catholic and fraternal temper in which the summons is sent out to all the world. It is an earnest of the mutual respect and tolerance which are intended as the controlling spirit of the assembly. It is a forecast of the better day which is some time to dawn on the religious world, and which will lead the nations, through a better understanding of one another, to draw nearer together in the unity of the spirit which is the bond of peace.

It seems to me admissible and pertinent to point to this wonderful, this hitherto unparalleled, event, in its relation to the Christian Church and its relation to the spirit of Christianity. It is a memorable occurrence in the history of the world. It is an occurrence which should be studied in many ways. But in no direction is its meaning more worthy of thought than in the expression it affords of the soul of the Church in modern days. It is a revelation of the spiritual attainment of the nineteenth century. More than that, it is a proof of the attitude of the Christian Church toward the religious world, which, it is to be hoped, will be noted by all those who are so fond of denouncing the Church for its narrowness or deriding it for not appearing at the front in the religious progress of the world.

For here is an invitation the broadest, the most hospitable in its spirit which has ever been extended to religious men. It is an ecumenical council of all who worship God. It is a conference of all religions. It is a summons to all men who believe that the soul has relations to the Infinite Life, to come and say what they hold for true. It is the very first time such a platform has been built or such a company assembled. And the thing to be noted, first of all, is that this call emanates from *Christian men.* It is the achievement of the Christian Church. Over against all the sneers of the foes of the Church, of its defamers and its detractors and its satirists, set down this fact. The call to the first great gathering in the name of *all* religions goes forth to the world bearing the autograph of the followers of Jesus Christ. Among those who have signed it are a Catholic archbishop, an Episcopalian bishop, a Presbyterian, a Baptist, a Methodist, a Congregationalist, a Universalist, and a Unitarian. The honor of this broad invitation belongs to the Christian Church. It is the fruit of a Christian spirit. It is the impulse of Christian catholicity. The call does not emanate from any of the people who pose before the world as the champions of religious liberty as against the churches. It comes from no free religious association, nor any body or sect, within or without the Church, whose aim and effort have been toward freedom in belief and the comity of religions. It is a call which has the sanction not alone of a local committee, but of representative religious leaders throughout Christendom. It is an expression of the hospitality of nineteenth-century Christianity.

It is true there are those who will regard this conference as anomalous and inconsistent with Christian practice. To some Christianity represents only a sect; and it will seem to them that no sect is broad enough to consistently offer a platform upon which all men may frankly utter their religious views. Then there are others who feel that it is improper to invite men to proclaim beliefs which are regarded as false and unwholesome by those who give the invitation.

But the name "Christian" can suggest a sectarian spirit only to one who misses its universals, and is committed to a narrowing interpretation of its contents. Christianity stands for the universal fatherhood. It de-

clares the universal brotherhood. It proclaims a universal saviour. It predicts a universal salvation. It teaches a universal ethics. If we are to judge by the contents of the faith, there is nothing in it which is inconsistent with the broadest views, the warmest sympathy with the entire human race, the recognition of the struggle toward light and truth of all the sons of God. Because Christianity does not yet embrace the world, because it contains numerically but a fractional part of the world's worshippers, because it presents a special doctrine and view of truth, it is not, therefore, to be charged with a sectarian spirit or treated as mere denomination. If ever the world has a universal religion, be it Christianity or some other, one thing is certain: it must come just as Christianity is coming to men, to a part before it reaches the whole, with teachings and truths which must be peculiar to itself until they have become the property of the world's mind. The Church Universal has to begin as a church in particular. But, though it be a sect in numbers and relation to the whole, in spirit its bounds may be as broad as humanity. Its truths may be all-comprehensive. The geographical test, the test of the statistician and the census-taker, are not the only or the proper ones by which to judge a religion. The hope and faith which some of us entertain, that Christianity will one day embrace mankind, rests on the conviction that its truths are adapted to the nations, its spirit inclusive of all, its progress toward the consent and adhesion of mankind.

To such a religion there can be no danger, there can appear no impropriety, in inviting all men to come to its board and utter the highest they have received of truth about God. Christian men concede nothing of their claim for their faith as God's revelation of certain final truths about himself in thus creating a forum whence all religions may say their best word. Indeed, no finer, no more splendid act of faith in Christianity was ever performed than this proffer of an opportunity for every system to say its best say, backed as it is by the invincible assurance that the gospel will suffer no loss, but only win new lustre in the comparison. In order to be tolerant, in order to have the widest spiritual sympathies, we do not need to throw away our faith that Christ's gospel is God's best, his special word to man. "So far," says Bishop Brooks, "from earnest personal conviction and generous tolerance being incompatible with one another, the two are necessary each to each." "It is the natural feeling of us all," said Frederick Maurice, "that charity is founded upon the uncertainty of truth. I believe it is founded on the certainty of truth." Only souls that believe implicitly and serenely, with the broadest and most intelligent faith in their religion, would dare invoke a test so searching, a comparison so unreserved. This invitation is a chivalrous and loving challenge to them to come and say their best, and withal a pledge to match their best with a better out of the lips of the Saviour of the world.

That phrase suggests a thought which evidently lies in the minds of some who recoil from it, and deny the reality of a universal salvation through Jesus the Christ. They ask how we can properly call Jesus the Saviour of the world, when there are many lives in which he is not the only or the supreme saving power; and it seems especially out of harmony with the spirit of this gathering to cling to the idea that Jesus can possibly be the Saviour of the world, in the face of so many devout and religious souls who look to other great souls as their Saviours. But where is the inconsistency or the impertinence? If we believe salvation to be the progressive acquisition of the highest truths and the deepest spiritual energies, and if we believe that these have been combined and incarnated in the person of Jesus Christ, may we not hold that the nations of the earth and the individuals in those races will not touch and realize their divinest life except as they rise to the height and sink to the depth of "the truth as it is in Jesus"? In the view of an enlightened Christian, the believer in the other great religions, the devout, the conscientious, the God-fearing follower of Confucius, of the Buddha, of Mahomet, is right in his attitude, is facing toward the perfect truth and the perfect life, is "justified" if you will, but not "saved." For salvation is more than a matter of the soul's attitude: it involves the soul's advance, its march up the paths of sacrifice and love, its climb up the heights

of truth. The world is not saved, nor any soul in it, when it has turned to God and found him. There is still all the diameter of the spiritual spheres between the soul and its perfected life. If there be differing values at all in the systems of religion, surely no man's salvation is fulfilled till he has found the highest truth about God and embodied it in his life.

So, with the conviction always in his soul that Jesus alone has the words of the eternal life, the Christian may sit down at this board which his own hospitable and universal faith has spread, as it has been well called "This Round Table of the religious chivalry of the world," in the simple faith that he is offering to the world one more evidence of the universality of that faith which has in it all the elements of the universal religion.

But there is another question which this novel gathering will suggest. It is the query as to the breadth and the comprehensiveness of Christianity in its relations to this composite body. These are days when men want the broadest doctrines for belief; and, if they enlist under any banner, they seek that which is the emblem of the broadest fellowship and truth. Then there are those who feel that Christianity is too narrow to give them elbow-room. They want the most comprehensive truth and the most unlimited fellowship. So in their view Christianity will seem to stand for a truth narrower than that represented by the whole of this august assemblage; and its truths, they infer, will appear but fragments of the whole. Is this true?

The name in which all these brethren will meet is the broad and overshadowing one of God. They gather as religious men and worshippers; and religion and worship imply Deity. Many are asking to-day if it is not a broader thing to be a theist than to be a Christian. They hold that theism is a broader name than Christianity, and commend its comprehensive inclusiveness, as that will be illustrated at Chicago. In one sense, and one sense only, they are right. If they are hunting for a name which will cover the most *people*, then they should choose theism; for undoubtedly that identifies more people than the term "Christianity." But, if they seek a phrase which covers the most *truth*, then Christianity is the word for them. Theism is a broader term in religion, because it is a lower term. It includes more people, because it includes fewer and vaguer ideas. Christianity is the higher word, because it stands for the largest meaning, the greater truth about God. It is more specific, particular, descriptive. So, if we apply the geographical test, if we seek for words which will apply over the largest area, let us by all means have theism. But, if our idea of breadth in religion is to cover the most truth, we shall stick to Christianity. Theism is not in any large sense the broader term, because the broadest term is always the truest. Theism does not stand for so much truth as Christianity, because it does not go so deeply into the particulars of truth.

Theism, for example, only affirms God,—a creative and a ruling Power. Beyond that it does not go, it cannot go, and remain theism in general. Christianity, a particular kind of theism, affirms more. It declares this Power to be goodness, wisdom, love. It affirms providence and fatherhood of God. It affirms our kinship to this divine nature, and his to us. It is broader in its contents, and truer to the nature of things. Therefore, it is a higher word than theism, a profounder word, a more significant word, and, so far as truth is concerned, a broader word.

The same fact is illustrated in other classifications which we have to make. The lower term always includes the most individuals. Thus the term "mammal" includes more individuals than the term "man"; and the term "animal" includes more than "mammal." But the word "man" stands for a higher thing than the word "mammal," and the word "mammal" for a higher thing than "animal." Just so the word "Christian" means more than the word "theism," though it covers less people. There are more theists than Christians. But there are less particulars of truth covered by the word "theist" than by the word "Christianity."

But, if you insist on the word which covers the most people as the watchword of your faith, then you are inconsistent in stopping with theism. Religion is a broader term still; and there are those who find even that term sectarian, and are content with nothing less than "ethics" or the search for the good. Indeed, the moment

we begin to teach and preach the truth, we are in the nature of things obliged to be "sectarian" to those who have sounded less deeply or risen to lesser heights. But, fortunately, we are not compelled to hold or to push the truth in any narrow or provincial spirit. The conviction of truth is perfectly consistent with the spirit of brotherly love. The parliament of religions shows that our modern Christianity loves two things well,—fraternity and truth.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

AMERICAN MOHAMMEDANISM.

About eighteen months ago I wrote an article for the New York *Sun* on "The Future of American Christianity," in which I pointed out some of the religious forces now at work in this country which are rapidly modifying popular Christianity, and are destined to still more profoundly change our religion. All sorts of people, with all sorts of ideas, are coming into this country every year from the four corners of the globe; and, as the American people are destined to be decidedly a mixed race, so their religious, political, and social institutions will be of various types. This was the fundamental thought of the aforesaid article; and among the forces which would in time produce religious variety I mentioned a Mohammedan propaganda that was then being originated in India. My authority for this statement was a letter from a prominent American in Manila, Philippine Islands. This letter, dated May 26, 1891, said: "There is now on foot, among some of the educated, intelligent Moslems of Bombay, Ind., a movement toward the organization of a Mohammedan mission to the United States, the object of which will be to establish churches there in which the true doctrines of Islam will be taught. This mission will be under the patronage of wealthy Mohammedans, one of whom has already donated a well-equipped steamship for the transportation of the missionaries and their literature; and it will be carried forward with the purpose of working earnestly and perseveringly to bring to intelligent Americans a perfect knowledge of the true doctrines of Mohammed, as well as to dispel the erroneous ideas concerning him which have been acquired from misstatements and misconceptions of Christian historians." This letter was received in July, 1891. Now come two printed lectures by and from the writer of the letter; and, as the secret is out, I am at liberty to state his name, and add some new facts. One of the lectures before me was delivered at Bombay, 10th of November, 1892, and the other was delivered "at the Public Garden, Hyderabad, Deccan, India, November 25." The lecturer (and writer of the letter quoted) was Hon. Alexander Russell Webb, late United States consul at Manila. Appended to one of the lectures sent me is a letter from "Badrudin Abdulla Kur," dated at Bombay, Sept. 12, 1892, which was published in the Bombay *Gazette;* and, as it states facts of importance, I quote it verbatim. It is captioned "Mohammedan Propaganda in America," and runs:—

To the Editor of the Bombay Gazette:

Sir,—For the last two years I have been in correspondence with Mr. Alexander Webb, United States Consul at Manila. Mr. Webb has fully studied the religious systems of the East; and, being convinced of the truth of Islam, he has embraced this faith. By his last letter and telegram he informs me that he has resigned the post of consul-general at Manila, and has started for America *via* Burma and India, to establish a mission at New York for the propagation of the Islamic faith on the American continent.

As the subject has attracted a great deal of attention in this country, I think, sir, that the scheme of American propaganda framed by Mr. Webb, as well as his last letter to me, may be fitly placed before the public at this juncture. More than seven thousand rupees have been already collected at Hyderabad, Deccan; and it is evident that in this epoch-making last decade of the nineteenth century the Islamic world is fully prepared to push its triumphs in the Western world through the fine instruments of persuasion and preaching.

Let it, however, be said, to the credit of the English race, that, without their noble instincts of justice, love of truth, and moral courage, the task of propagating Islam in their enlightened country would be simply hopeless. Yours, etc.,

BADRUDIN ABDULLA KUR.

Following this is a long letter from Mr. Webb himself to Mr. Kur, which confirms the foregoing letter. Mr. Webb says, among other things: "I have sent my resignation to my government, and I am await-

ing instructions as to the disposition of the office and effects. If I am obliged to remain here until my successor arrives, I will be unable to leave before about the 1st of October; but, if I am authorized to turn the office over to some one here, I can leave the latter part of August or early in September. I will then start for Bombay, via Singapore, Rangoon, and Calcutta. My wife and family left for the United States on the 8th of last month, and will go to a fruit ranch about forty miles from San Francisco, where they will remain until I am fairly settled in New York." This letter is dated "Manila, July 4, 1892." Subsequently, on November 10 and 25, it appears from the title-pages of the lectures before me Mr. Webb lectured in Bombay and Hyderabad, Deccan. Mr. Webb did not send a letter to me with his lectures; but the address on them is in his handwriting, and is postmarked "Hyderabad, Deccan." I infer from this that he is still in India; but the citizens of New York are soon to be the objects of a missionary enterprise led by a Mohammedan Jonah, and so they should prepare to repent in sackcloth and ashes! Mr. Webb is confident of success; and, remembering how eager the ancient Athenians were to hear some new thing, it is not impossible that New Yorkers, taken unawares, might be led away by a similar motive, and, in place of the fine Christian cathedrals and churches of the metropolis, we might erelong see Mohammedan mosques arising! It may be well to add an account of Mr. Webb's conversion to Mohammedanism, and this is given in one of the lectures sent me. He says, in opening: "I have been requested to tell you why I—an American, born in a country which is nominally Christian, and reared under the drippings or, more properly perhaps, the drivellings, of an orthodox Presbyterian pulpit—came to adopt the faith of Islam as my guide in life. I might reply promptly and truthfully that I adopted this religion because I found, after protracted study, that it was the best and only system adapted to the spiritual needs of humanity; but this reply would be altogether too general to be satisfactory. . . . As a boy, I attended the Presbyterian Sunday-school of my native town, when I could not avoid it, and listened with weariness and impatience to the long, abstruse discourses of the minister, while I longed to get out into the glad sunshine, and hear the more satisfying sermons preached by God himself through the murmuring brooks, the gorgeous flowers, and the joyous birds. When I reached the age of twenty, and became practically my own master, I was so tired of the restraint and dulness of the church that I wandered away from it and never returned to it. As a boy, I found nothing in orthodox Christianity calculated to win me to it; and in later years I encountered convincing evidences of its grave errors and insufficiency as a means of securing salvation or of elevating and purifying the human character. Fortunately, I was of an inquiring turn of mind. I wanted a reason for everything; and I found that neither layman nor clergy could give me any rational explanation of this faith, but either told me that such things were mysteries or they were beyond my comprehension. After trying in vain to find something in the Christian system to satisfy the longings of my soul and meet the demands of reason, I drifted into materialism, and for several years had no religion at all. About eleven years ago I became interested in the study of the Oriental religions, beginning with Buddhism, as students of the Eastern systems usually do. I will not weary you with details further than to say that at that time I had access to a most excellent library of about thirteen thousand volumes, from four to seven hours a day at my disposal, and that I was intensely in earnest in my efforts to solve the mysteries of life and death, and to know what relations the religious systems of the world bore to these mysteries. My mind was in a peculiarly receptive, yet exacting and analytical condition, absolutely free from the prejudices of all creeds, and ready to absorb the truth, no matter where it might be found. Firmly materialistic, I looked at first to the advanced school of materialistic science, and found that it was just as completely immersed in the darkness of ignorance as I was. It could tell me the name of every bone, muscle, nerve, and organ of the human body, as well as its position and purpose, or function. But it could not tell me the real difference between a live man and a dead one. It could tell me the name

of every tree, plant, and flower, and designate the species to which each belonged and what were its apparent properties and attributes; but it could not tell me why or how the tree grew and the flower bloomed. It was absolutely certain that man was born, lived a brief space, and died; but whence he came and whither he went were riddles which they confessed themselves utterly unable to solve. 'Those matters belonged to the Church,' said a scientist to me. 'But the Church knows absolutely nothing of them,' I replied. 'Nor do I, nor does science!' was the helpless, hopeless way in which he dismissed the question from the conversation."

Mr. Webb then turned to Mohammedanism, and found in it the spiritual satisfaction he sought.

Mr. Webb is the second American consul to Mohammedan countries who, to my knowledge, has been converted to Islam; but he is the first one I have heard of who has turned missionary to his own people. Really, our government should be a little more careful in selecting foreign ministers, and appoint only those who are rooted and grounded in orthodox Christianity: otherwise, we may all be converted to Mohammedanism, Buddhism, or some other "ism." Of course, it will sound very funny to the enlightened Christians of New York to hear that "educated, intelligent Mohammedans" are sending a missionary to their city to convert them to Islam; and already the papers ridicule the idea. The usual cheap criticism is being put forward. Mr. Webb is said to be influenced by a love of notoriety; and, after he has sufficiently "advertised" himself, we are assured, "he will take the presidency of some business concern on a salary of $25,000 and upwards." That would certainly be a paying *finale* to the "farce"; but perhaps there may be more in the movement than some facetious people fancy. Doubtless, our sending missionaries to convert intelligent Hindus, Chinese, and Japanese to Christianity, seems to them quite as farcical and chimerical as this Mohammedan mission does to us. We remember that his Holiness Pope Leo X. poked fun at "Brother Martin" when Luther began his work, and fancied that his agitation was the result of a drunken monk's vagaries; but the sequel undeceived "the infallible judge." Moreover, we must remember that there are many Theosophists, Spiritualists, Christian Scientists, Mormons, Jews, and even Mohammedans now in this country; and the appearance of mosques would be no more surprising than Jewish synagogues or Mormon temples or theosophical lecture-rooms, etc. America is such an arena of political and religious propagandists that the entrance of one more should not surprise us. At any rate, he is coming, with a well-mapped-out plan of operations; and we may as well examine that plan and listen to his first proclamation, both of which are found in the lectures in my possession.

First of all, then, Mr. Webb says: "Our plan of operation includes the establishment of a weekly high-class journal for the explanation of the Islamic doctrines, as well as the dissemination of general information relative to Mohammedans and Mohammedan social laws, a free library and reading-room, a book and pamphlet publishing house, and a lecture-room where lectures may be delivered once or twice a week, or as often as circumstances seem to warrant. I honestly believe [he continues] that within five years we will have a Moslem brotherhood in America very strong numerically, and composed of just as earnest and faithful Mussulmans as the world has ever seen. For the past ten years I have carefully watched the course of religious thought in my country, and have been in a position which enabled me to view the field to advantage. I have seen the masses of intelligent people drifting away from the Christian churches, and forming themselves into free-thought societies, ethical culture societies, non-sectarian societies, and numerous other organizations, the purpose of which is to seek religious truth. Besides these there are the Spiritualists, the Theosophists, and an infinite number of other smaller bodies which follow no religious system. Then, too, there are the Unitarians, who, I am satisfied, will adopt Islam when they really know what it is (*sic!*). I believe that the strongest reason why Islam is not the predominant religious system in America today is because it has been so grossly misunderstood and misrepresented by those Christian writers who have attempted to present it to the world in the English language."

As our author accuses others of misrepresenting Mohammedanism, we naturally expect him to give a different statement of his religion from that with which we are acquainted. But, when we turn to his lectures, we find the same familiar "Six Articles of Faith" and five points of practice which are laid down in the Koran, and commented on by all writers on Mohammedanism. Moreover, his vindication of Mohammed's character is no whit more satisfactory than that of Sale, Gibbon, Irving, Clarke, and others. He denies, indeed, that Mohammed ever "advocated, taught, or consented to the propagation of Islam by means of the sword," and says the prophet "condemned violence and the taking of life in any form." But readers of the twenty-second chapter of the Koran will hardly accept this statement. Of course, he claims that the Moslems have not been more cruel than the Christians; that the Crusades and Inquisition were as disgraceful as the wars of the Mohammedans, as if two wrongs made a right, or as if one sin may neutralize and wipe out another! He cites Mohammed's generous treatment of the Meccans after he captured their city, as if that excused his cruelty on other occasions! When I read Mr. Webb's statement that Christians had misrepresented Mohammedanism, I wondered if he would deny that Islam sanctions polygamy. But no: he has the courage of his convictions, and, knowing that the Koran, while forbidding promiscuous and unlimited polygamy, nevertheless allows a plurality of wives, Mr. Webb boldly declares his belief in polygamy. He says: "Almost the first question a Christian asks me is, 'Do you believe in polygamy?' 'Yes,' I reply, 'under certain conditions.' I not only believe in polygamy, but shall advocate its introduction into the American social system as soon as America has become sufficiently moral and refined" (*sic!*) "to adopt it decently and respectably. . . . I freely admit the fact that the introduction of polygamy at once into our American social system would certainly prove most pernicious; but, when the system and its purposes and tendencies are properly understood" (*sic!*), "and the beneficent moral influences of Islam have produced the effects which they must inevitably produce among educated and enlightened people, it can and should be advocated. It is absolutely the only remedy for the curses of prostitution and marital infidelity with which America and Europe are most grievously afflicted, and it will elevate our womanhood to that exalted and admirable position which it is fitted by nature to occupy." In other words, this moral and religious "reformer" proposes to remove a great social evil by legalizing it and giving it a religious sanction, and by substituting another in its place. We commend to him a careful study of Herbert Spencer's discussion of polygamy ("Principles of Sociology," vol. i., Part III., chaps. iii.–x.). The great agnostic philosopher, as is well known, concludes his masterly treatment of this subject with the statement that monogamy is the ideal and most highly developed form of marital union. Yet here is a "reformer" talking about a "moral, refined, and enlightened people" adopting a savage custom when they come to understand it! Still, I predict that, notwithstanding the staleness of our author's ideas and their moral offensiveness, many will embrace his "religion." If polygamy has not hindered the rise and spread of Mormonism, it will not impede the progress of Mohammedanism in this country. Many people have little enough moral judgment to suppose that the prevalence of polygamy would be no worse than frequency of divorce and the prevalence of prostitution, and that these evils may be removed or rendered "respectable" by legalizing them. Mohammedanism will, doubtless, become another "fad" in this country of "fads"; but those who dream of any great triumph of this system here would do well to study such expositions of Islam as Dr. Kuenen gives in his Hibbert Lectures. Judaism and Christianity contain all the truths of Mohammedanism minus its errors. Dogmatic Christianity may disappear, but Jesus Christ's ethical religion will remain.

It is a great pity that one who has had the advantages of studying Mohammedanism that Mr. Webb has had, should be so captivated by it that he ceases to be an authority on the subject. The comparative study of religions was never more important and interesting than it is to-day; and, if Mr. Webb had studied Islam more philosophically and judicially than he has,—if

he had not been blinded by his "new light," —he might have rendered both Mohammedanism and other religions good service by returning to his country and delivering rational lectures on comparative religion. As it is, he will probably make himself a laughing-stock for the public, and win for himself the unenviable reputation of a Joseph Smith.

HOWARD MACQUEARY.

Saginaw, Mich.

THE FLAMING SWORD.

"Forth, spirit, forth!" behind thee lies
The gateway barred to Paradise:
Up pathless steeps of solitude
Fares he who seeks the highest good.

No hearth will glow, no smile will greet,
The coming of thy sandalled feet.
Learn thou through travail and despair
Thy brother's harder lot to share.

He who would mighty foes enchain
First fetters self, in ease's disdain,
No gentle task, yet turn away,
Craven thou provest, born of clay.

"Forth, spirit, forth!" the flaming blade
Obey in silence, undismayed.
As worn and weak thou climb'st the height,
Behold it flashing through the night.

O wand'rer, love doth underlie
The stern decree that bids thee fly.
Mount on, and point with friendship's hand
Some burdened soul to faith's fair land.

Be wise. Seek not to comprehend
The guiding Power that knows the end.
Ask not thy garden's bounds restored,
Circling in splendor turns the sword.

HARRIET BELLE BARTON.

Meadville, Pa.

HAPPINESS IN HELL.

St. George Mivart, the distinguished scientist and Roman Catholic, published an article in the December number of the *Nineteenth Century*, in which he discusses, in a very elaborate and able way, the subject of future retributions and rewards, and urges the possibility and the probability of happiness in hell. He concedes that the "horrible doctrine" of endless misery has been the teaching of both the Catholic Church and the Protestant up to the present time. But he urges that it is no necessary part of Christianity or of Catholicism, and ought to be laid aside.

It is not strange that the article is stirring up a great commotion in the Catholic Church, particularly in England. Father Clark, a Catholic theologian, replied to it in the January number of the *Nineteenth Century;* and the Catholic papers are discussing it warmly. Of course, the position of Dr. Mivart is strongly condemned. The London *Christian Life* suggests that it is fortunate for him that he lives in the nineteenth century, for it is not many centuries since he would have had to pay for writing such heretical views with his life. But Mivart is a man of great scientific eminence, and he has always been counted as a loyal son of his Church: hence his article cannot fail to have a wide influence. We select a few passages which will give a general idea of the writer's thought. Says Dr. Mivart:—

The modern mind has come to feel an abhorrence for beliefs which were viewed with complacency or accepted without difficulty for so many ages. And not only the sentiment of our day, but what we take to be its more highly evolved moral perceptions, are shocked beyond expression at the doctrine that countless multitudes of mankind will burn forever in hell fire, out of which there is no possible redemption. Our experience shows that not a few persons have abandoned Christianity on account of this dogma. . . .

The minds which are disturbed and distressed by difficulties about hell include many amongst the best of mankind. It is the very nobility of their character, the tenderness of their sympathetic feelings, and the keenness of their perceptions concerning justice and benevolence, which make these difficulties seem to them so insurmountable. . . .

It is most certain that the Catholic Church is definitely committed to the doctrine that souls condemned to hell remain there for all eternity, and that all of them suffer the loss of the Beatific Vision of God, while a portion of them further suffer what is technically denominated the equivalent of "hell fire."

The various Protestant sects generally followed, as concerns hell, the teaching of the Church. . . . The Church sets before men but two kinds of eternal existence,—an eternal existence in possession of the Beatific Vision (that is, heaven) and an existence in external exclusion from it, which is hell. This has ever been Catholic teaching.

The object of this paper is neither to inquire into the truth of Catholic doctrine nor to establish its truth, but to examine whether the dogma of hell's eternity and the teaching by which the dread of hell has

been enforced are compatible with right reason.

What is meant by the expression "hell fire" has never been defined, and Saint Augustine distinctly declares our ignorance about it. . . . But one very interesting fact is the tenability of a belief that a process of evolution takes place in hell, and that the existence of the damned is one of progress and gradual amelioration, though never, of course, to the extent of raising the lost to supernatural beatitude; for the tenants of hell are its tenants eternally.

There is yet another lesson taught by Catholic theologians which requires notice here. This is the doctrine that for every being, including, of course, all the damned, existence is better than annihilation. Saint Augustine distinctly affirms that the damned prefer their existence as damned souls to non-existence. . . . Indeed, many divines affirm that we have no right to conclude from those words that Judas is amongst the lost. . . . Hell is a law. . . . Thus punishment is but the necessary effect of the laws which God has instituted. He crushes evil with the absolute calm wherewith an avalanche grinds rocks to dust, and the evil-doer constructs his own Gehenna. What, then, is meant by the dogma of eternal damnation? It means, in one word, leaving the sinner to himself. "Ephraim is joined to idols: *let him alone.*" It is no arbitrary infliction of a vengeful Deity!

The reprobation of all needless torture is surely justified by a clear ethical intuition. Such torture no good being could inflict, though he might deliberately inflict some suffering in order to bring about a much greater good. But for this no surgical operation would ever be justifiable.

To think that God should punish men, however slightly, still less could damn them for all eternity, for anything which they had not full power to avoid, or for any act the nature or consequences of which they did not fully understand, is a doctrine so monstrous and revolting that stark atheism is plainly a preferable belief.

A large proportion of many men's actions, however, cannot be freely controlled by them, on account of ancestral influences, early associations, or intellectual and volitional feebleness. The God of all justice must, and will, make every allowance for antecedent passion, for blindness, for ignorance, for inadvertence.

Any unnecessary or useless suffering cannot, of course, coexist with a good God; but who can pretend to know God's ultimate end in creation? That his purpose cannot *contradict* our clear ethical perceptions is certain. . . . It is not possible for the Catholic theologian of the most severe and rigid school to deny that there is, and there will be for all eternity, a real and true happiness in hell.

All this is a sort of roundabout way of arguing that retribution in the world to come must be reasonable, not unreasonable, natural, not arbitrary, just, not unjust; that all the conditions of men in that world must be ordered according to the opportunities and privileges which they have enjoyed in this; that all punishment will be remedial in its nature; and that even in the lowest hell—the hell of the worst men, and those who sinned in this world in the midst of the greatest light—we must believe there will be present an evolutionary process, which will gradually lift the punished up to better conditions.

Of course, the priests are up in arms against this rational and humanitarian doctrine. One writer declares that Dr. Mivart has written "the most dangerous and pernicious article that was ever traced by the hand of believer or infidel." The Roman Catholic Bishop of Nottingham stoutly urges the literal nature of the fire of hell, and asks if there is any possibility of happiness in a fire. Among other things he says:

According to the definition of Pope Benedict XII. the damned in hell will be eternally tortured with infernal punishments, and according to the Holy Scriptures and the Athanasian Creed, that infernal torture is truthfully expressed by the words 'eternal fire.' Now, a state of torture keen as that of fire is at least wholly inconsistent either with intervals of unconsciousness (or the torture would not be eternal) or with any kind of happiness in hell, any hugging of chains or welcoming of congenial infernal company, since a torture like fire would hardly be compatible therewith.

One result of the controversy will be the stirring of thought in many minds; and it seems likely that another will be the condemnation of Dr. Mivart as a heretic. Fortunately, he can only be condemned and anathematized: he cannot be burned.

J. T. S.

Pray for the chance of making some great sacrifice, or, rather, find such an opportunity for yourself. Look for it, for it is very nigh thee now. Angel opportunities come to us every day, and we entertain them unawares.

THE OTHER LIFE.

Behind the chill of winter days,
  Its barren lands and fields of snow,
Abides in grace the life we praise,
  When seeds of hope in beauty grow:
The sun its herald in good time,
  Soft winds its messengers of love;
The miracle, each spring sublime,
  Doth parable of nature prove.
For so, I think, behind the hours
  Of weary years, God's summer waits;
Behind our cares and griefs are bowers
  His sweet immortal smile creates!
As fades the winter dark and drear,
  As birds return and flowers increase,
So from the present we are there,
  Rejoicing in its scenes of peace!

WILLIAM BRUNTON.

AN ILLUSTRATION OF RELIGIOUS INTOLERANCE.

"SUNDAY OPENING," BEFORE THE DURBORROW COMMITTEE.

The "Chicago Letter" published in the *Unitarian* of last month refers to the part taken by the Woman's Club of Chicago in favor of the Sunday opening of the World's Fair. Readers of that letter may be interested to learn more of the experiences of the delegates of the club before the Durborrow Committee.

The club sent three delegates to this committee, as a protest against the statement so many times made, that all the respectable women in the country are in favor of the Sunday closing of the World's Fair.

Having been present, as one of these delegates, at nearly all the sessions of the committee, the spirit manifested by Col. Shephard and his allies made a much deeper impression upon me than any of the arguments advanced by either side. I wish to call public attention to that spirit.

These men displayed a spirit of religious bigotry and fanaticism identical with that which hung witches, slit Quakers' ears, and flogged Baptists, with this difference: Col. Shephard and the clergymen who rallied to his support had not, by braving the perils of an unknown sea and making homes in an inhospitable wilderness, proved the sincerity of their convictions.

There was some excuse in the seventeenth century for this spirit of persecution, when toleration was as yet almost unknown in the world, and the thought that an honest difference of belief was possible had only come to a few philosophers. But in this year 1893, in a land where Jew and Gentile, believer and unbeliever, are granted perfect freedom of opinion, and all religious observance or lack of such observance is left to the individual conscience, the spirit of intolerance pervading all the arguments used by these gentlemen was decidedly out of place.

Some of the statements were such as to raise the question whether intellectual honesty and strong theological convictions were compatible.

A great display was made of figures,—the vast number of church members whose conscientious scruples would be offended by a fair open on a Sunday, and who could not conscientiously attend such a fair any day of the week. The figures were put by some speakers at the very round numbers of 40,000,000, by others 21,000,000; but Dr. Herrick Johnson modestly put the figures down to 12,000,000. When we remember that it is only the more rigidly orthodox sects—principally the Presbyterians and Methodists—that take this extreme position, and make these extreme demands, how absurd these figures become! One could not help wondering where the Catholics, the Episcopalians, the Liberals, the Adventists, the Jews, the more broad-minded people of all the evangelical sects, and, above all, the great mass of people who never go to church, were to be found. The trouble is, the brethren proved too much. Dr. Cross of Ohio, a Presbyterian minister,—all honor to him for his courage,—challenged these figures. He said: "I come here in the interest of intellectual honesty. The figures as given here represent rising votes of men, women, and children, these same people voting as church members, as Christian Endeavorers, as members of Sunday-schools, and then all voting again in a general convention. The rule seemed to be to vote early and often." In view of these figures and statements, Rev. M. J. Savage's quotation of a witticism of Carroll D. Wright's, "Figures won't lie, but liars will figure," was especially apt.

The fourth commandment was made the ground for the observance of the first day of the week. It was assumed that the first day of the week was, by the Christian

dispensation, substituted for the seventh day, and that the Jewish law was binding upon that day. These clergymen, who had presumably given years to the study of the Bible, had read the New Testament to very little profit, if they did not know that there is not a passage in the New Testament commanding the observance of the first day of the week and forbidding work or recreation on that day. They ought to have known that the early Christians made a festival of Sunday, meeting in the morning for religious rites, and then going about their usual avocations.

Mr. Savage made an argument on this point, supported by quotations from Scripture, the early Fathers, and from Luther, Calvin, and Knox, which the other side made no attempt to answer, probably because they knew it to be unanswerable.

They threatened the wrath of God and the destruction of the nation if their peculiar views of Sunday observance were not carried out. They threatened to boycott the Fair.

A great deal of talk was made about the "American Sunday," and the edifying spectacle Chicago could present to the foreign visitors, so that they would go home and establish a like observance of Sunday, and thus become especially favored of God, as were the American and English people.

The perfect confidence with which these men assumed to have the favor of God was something amazing.

Chicago with her six hundred thousand foreigners, who observe in our land the customs learned in their own, is hardly the city to present an object lesson in Sunday observance; and, if we close the Fair, we shall only convince our foreign visitors of the inconsistency between our professions and our practice. The statement was calmly made that there was no true Christian spirit in any land which did not observe Sunday in the way they—the speakers—believed right; and the nations which had not thus observed the Lord's Day had perished from the earth,—all of which sounded strange enough in view of the fact that Catholic Europe, Protestant Germany and Scandanavia, and Russia observe what is called the Continental Sunday in distinction from the American and English Sunday. This perverting of figures and misstatement of facts would seem to justify Buckle's severe indictment of the clergy, as having been, in every country where they have held political power, the enemies of civil and religious liberty.

It seemed impossible for Col. Shephard, Joseph Cook, Dr. Herrick Johnson, and their associates to realize that men and women might conscientiously hold opposing views on this question. They assumed that we were all morally and spiritually depraved. Why, Col. Shephard headed an article in his paper, on the discussion before this committee, "See the hosts of Sin advancing, Satan leading on."

It was hopeless to attempt to argue with such men. One could only be thankful that words were their only weapons, and that the more convincing arguments of early days were no longer available.

No attempt was made on the part of those favoring Sunday closing to prove that the Fair was not to be in the highest degree elevating and educating in its influence. One clergyman made the singular argument that the exhibit would be educational; and he asked triumphantly, "I would like to know if to look at this exhibit will not demand intellectual effort; and what is that but work on the Lord's Day?" He evidently did not require a thinking audience. This whole Sunday closing movement is an attempt to force upon the American people the peculiar theological views of a portion of the evangelical churches. It is a strongly organized minority attempting to coerce an unorganized majority; and the probabilities are that it will succeed. Its success will be a misfortune, not only for the great mass of the working people of Chicago and suburbs, who can see very little of the Fair if to the price of admission is added the loss of a day's wages, but in the dangerous element which it introduces into our politics,—a religious party wielding political power.

It will be the spectacle of a class invading the liberties of millions of American citizens, and making rules to bind their actions, if they cannot their consciences.

MARIE C. REMICK.

Chicago.

For righteousness and truth and goodness and love and human helpfulness,—these are the things, my friends, out of which heaven is made.

WHITTIER AND THE DOCTRINE OF THE TRINITY.

Editor of the Unitarian:—

An orthodox writer has recently put forth the claim that Whittier was a Trinitarian, basing the claim upon his poem entitled "Trinitas." Perhaps you may be interested to print the poem, that your readers may see how much ground there is for such a construction of its meaning. I copy it out for you, adding a word of comment.

TRINITAS.

At morn I prayed. "I fain would see
How Three are One, and One is Three:
Read the dark riddle unto me."

I wandered forth, the sun and air
I saw bestowed with equal care
On good and evil, foul and fair.

No partial favor dropped the rain:
Alike the righteous and profane
Rejoiced above their heading grain.

And my heart murmured, "Is it meet
That blindfold Nature thus should treat
With equal hand the tares and wheat?"

A presence melted through my mood,—
A warmth, a light, a sense of good,
Like sunshine through a winter wood.

I saw that presence mailed complete
In her white innocence, pause to greet
A fallen sister of the street.

Upon her bosom snowy pure
The lost one clung, as if secure
From inward guilt or outward lure.

"Beware!" I said: "in this I see
No gain to her, but loss to thee:
Who touches pitch defiled must be."

I passed the haunts of shame and sin,
And a voice whispered, "Who therein
Shall these lost souls to Heaven's peace win?

"Who there shall hope and health dispense,
And lift the ladder up from thence
Whose rounds are prayers of penitence?"

I said, "No higher life they know:
These earth-worms love to have it so.
Who stoops to raise them sinks as low."

That night with painful care I read
What Hippo's saint and Calvin said,—
The living seeking to the dead!

In vain I turned, in weary quest,
Old pages, where (God give them rest!)
The poor creed-mongers dreamed and guessed.

And still I prayed, "Lord, let me see
How Three are One, and One is Three;
Read the dark riddle unto me."

Then something whispered, "Dost thou pray
For what thou hast? This very day
The Holy Three have crossed thy way.

"Did not the gifts of sun and air
To good and ill alike declare
The all-compassionate Father's care?

"In the white soul that stooped to raise
The lost one from her evil ways,
Thou saw'st the Christ, whom angels praise!

"A bodiless Divinity.
The still small Voice that spake to thee
Was the Holy Spirit's mystery!

"O blind of sight, of faith how small!
Father, and Son, and Holy Call;—
This day thou hast denied them all!

"Revealed in love and sacrifice,
The Holiest passed before thine eyes
One and the same, in threefold guise.

"The equal Father in rain and sun,
His Christ in the good to evil done,
His Voice in thy soul,—and the Three are One!"

I shut my grave Aquinas fast;
The monkish gloss of ages past,
The schoolman's creed aside I cast.

And my heart answered, "Lord, I see
How Three are One, and One is Three;
Thy riddle hath been read to me!"

I can only say respecting this poem of Whittier's that, if Christians had been content to give this interpretation to the doctrine of the Trinity, neither in Christendom nor out of it would any Unitarianism, nor any other 'arianism, have arisen to deny the doctrine. In this poem the Trinity ceases to be a scholastic dogma about God, and becomes a gracious threefold fact in man. To believe in the Father, according to Whittier, is to believe in God's equal fatherhood, in the God who, because sending sun and rain "On good and evil, foul and fair," has no children who are his especial favorites over others,—no Jacobs whom he loves and no Esaus whom he hates. The man in the poem denied God because his "heart murmured" at the existence of that impartial fact. "The Christ whom angels praise" is not the second god of whom "The poor creed-mongers have dreamed and guessed." No, the Christ is the woman, robed "in her white innocence," who took a fallen sister to "her bosom snowy pure," and saved her there from all further guilt and all further shame; and every man or woman who does the like

gracious deed of service becomes in his or her turn "the Christ whom angels praise." To deny the Christ is to stand selfishly aloof from such human service, and talk about the danger of touching such moral pitch lest defilement should come of it. The Holy Spirit is not a third person in an impossible Trinity of Persons, but "a bodiless Divinity" existing in all men and uttering a voice in the human soul, prompting men to a belief in the equal fatherhood of God and to this unselfish work for man. To deny "the Holy Spirit's mystery" is to be deaf to this "Holy Call," and with selfish hardness to believe, even of the most deeply degraded among the sons and daughters of men,

"These earth-worms love to have it so.
Who stoops to raise them sinks as low."

In spite of what "Hippo's saint and Calvin" may have said, there is no mystery in the Trinity thus understood. If to believe in the Trinity in this way is to be a Trinitarian, then I am a Trinitarian; and I have never yet met a Unitarian who is not also a Trinitarian in the same way.

JAMES KAY APPLEBEE.

Boston, Mass.

A further word as to Whittier's religious beliefs may be of interest. Such poems as "Trinitas," "The Cry of the Lost Soul," "The Two Angels," "The Eternal Goodness," and especially "The Minister's Daughter," ought to settle the matter forever.

Soon after Whittier's death a memorial service in his honor was held in the hall of the Boston Young Men's Christian Union. Mr. William H. Baldwin, the president of the Union, wrote to Dr. Oliver Wendell Holmes, who had been a most intimate lifelong friend of Whittier, asking him for a letter to be read at the memorial service. Dr. Holmes responded with a letter which was read and afterward printed. All the way through, Dr. Holmes, who is and always has been an out-and-out Unitarian, speaks of Whittier as having held substantially the same views with himself,—the same great trust in God, the same belief in man, the same hope for the future for all men. He speaks of him as having done more to broaden and liberalize the religious thought of the time than all the preachers put together. He represents him as sharing the same faith with Bryant, Lowell, Longfellow, and Emerson, all Unitarians, and as having been a most effective preacher of this faith to his countrymen. He makes a comparison between Whittier and Burns, and comments upon the impossibility of singing the old faith, declaring that the old belief cannot be sung, and pointing out the melancholy failure of Pollok and others who have tried to sing Calvinism. The letter of Dr. Holmes closes as follows: "I was attached to him [Whittier] by that larger faith which is shared by the brotherhood of singers with which he was enrolled. I compare these utterances with the dogmas over which men are quarrelling, and accept their messages as human expressions of divine truth. So when Bryant speaks to us, and tells us to go

'Not like the quarry-slave at night
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust,'

I thank him for the noble words, which I contrast with the shuddering accents of the 'Dies Irae.' When Whittier preaches his lifelong sermon in songs of love and hope, I think of the immortal legacy he has left his countrymen, and repeat his words, as applied to Roger Williams:—

'Still echo in the hearts of men
The words that thou hast spoken;
No forge of hell can weld again
The fetters thou hast broken.

'The pilgrim needs a pass no more
From Roman or Genevan;
Thought-free, no ghostly tollman keeps
Henceforth the road to heaven.'"

To this testimony from Dr. Holmes we add two others.

In the *Unitarian* of November, 1891, we printed an article from Rev. George W. Cutter of Newport, R.I., giving an account of a visit which he and a small company of friends had recently made to Whittier at his summer home near Danvers. The whole article may well be read by any who are interested in the poet's religious views. We quote a very few sentences. Writes Mr. Cutter:—

"As he seemed quite willing to speak to us on some of the deeper themes of life and religion, we listened eagerly. If I recall rightly

the hour, he spoke in substance as follows: The inner light sets us free from all dogmas. The Eternal Spirit beareth witness to our spirits of all the necessary truths of religion. There is an absolute religion above all written revelations, and this rests at last upon absolute truth. Slowly the change is going on from the old religious ideas to the new facts; yet we have no cause for fear or alarm. It is a natural and necessary change. The teachings of Christianity are founded on the needs of man. The real claims of Christ are based upon the perfection of his life and character, and not upon his authority. His highest authority is his perfect life. Mr. Whittier does not accept the doctrine of the Trinity as it is taught in the creeds. To him, however, Jesus is no common man, but is a special and peculiar manifestation of the Divine. There is none equal to Christ, and he stands apart from the general order of humanity. Yet his superiority was a difference in degree only, not an essential difference in kind. Christ forever leads us on; but he, like ourselves, is always subject to the Father."

The other testimony which we quote is from a sermon by Rev. M. J. Savage of Boston, printed in his *Unity Pulpit* series on Nov. 18, 1892. The title of the sermon is "The Lately Dead Poets as Prophets of the Larger Faith." Says Mr. Savage: "Though I thought I knew well what Whittier believed, to make the matter doubly sure, I wrote to Rev. C. C. Hussey of Billerica, the Unitarian minister in that town. Mr. Hussey was born a Quaker. He knows what the Quaker ideas are; and he was a lifelong and intimate friend of Whittier. He was with Mr. Whittier, and had a long theological talk with him, within two weeks of his death. I wrote and asked him to tell me, not what he guessed, but what he knew, of Whittier's beliefs about the Bible, about Christ, and the future. He says that the Friends, the Quakers, never speak of the Bible as the 'word of God.' The 'word of God,' with them, is the Inner Voice, the Spirit speaking directly in their souls. He says Whittier never believed in the infallibility of the Bible. In regard to Christ, he says that, as he was going away, Whittier said to him, 'They would call thee and me Unitarians,' committing himself definitely to that position in regard to his faith in Jesus. And then, as to the future world, Mr. Hussey says he knows that Whittier held what his verses everywhere say; namely, a large, eternal, trustful faith in God in behalf of *all* his children." [Ed.]

"*BE YE PERFECT.*"

I dreamed the statue of a god
  Stood high in every market-place,
That all who thither toiling trod
  Might see the glory of a face
Noble, and freed in every trace
  From want, from selfishness, from sin.
Yet seemed it of the human race,
  Nor wholly difficult to win.

Indeed, thrice daily, morn, noon, night,
  To all the hurriers to and fro
The statue spake: "The Cosmos bright,
  Each gracious force above, below,
Earth's possibilities but show!
  Man can attain whate'er he feels;
Up to the heights 'tis yours to go;
  Your gods are but your high ideals.

Is this the Vision of the Race?
  This its high nobleness of heart?
Be ours to win that finer grace,
  Ours to do valiantly our part!
Thus from the race's ranks shall start
  The sonship truly of the Best,
And Love's divine and perfect art
  Henceforth be man's redeeming quest.

James H. West.

Boston, Mass.

A LOST SOUL.

We hear much in some quarters about "lost souls." In thinking of this subject, it is natural that the words of Jesus should come to mind: "What shall it profit a man if he gain the whole world and lose his own soul?" And yet these words have really nothing to do with the matter in hand; for the word translated "soul" means life. It is the simple question, What profit is all the world to a man when he comes to die and must leave it all behind him? It is worth thinking of, that the hands of the poorest man will be no emptier in the casket than were those of Jay Gould; but it tells us nothing about a "lost soul." Jesus did not appear to be as fond of the expression as are some of those who pretend to preach his gospel.

He speaks of the lost sheep: he came to seek and save the lost. But his lost sheep are found,—the lost he came to save. About lost souls that cannot be saved I do not find him speaking. We may take the parable

"The Prodigal Son," which would better be called The Forgiving Father. When the son came back, the father said he had been lost, but is found, he had been dead, but now lives. This is the kind of lost and dead that Jesus speaks of. "Eternally lost, a soul eternally lost,"—where does Jesus teach such doctrine? While the son was away from the father's house, engaged in evil doing, he was lost, spiritually dead,—dead to God and duty, gone astray from the true and right way. But later he was saved. Some teach that a lost soul cannot be saved, that "once in hell, always in hell." Yet the son was found, and David says "God delivered his soul from the lowest hell." Christ looked hopefully upon the lost; he came to seek and to save them; he left us to carry on this work as our only salvation. Whittier says, "Save thou a soul, and it shall save thine own." It is a poor way to begin the work by teaching that any soul can be so lost that even God and Christ cannot save it.

Any soul that does wrong is lost. It can be saved, as was the prodigal, by growing sick of the husks, longing for the bread, leaving the swine and swine-feeders, and going back to love and home. It will meet open arms and kisses. We need not spend our time asking the Father to call it back or to receive it when it comes. He is more anxious for that than we can be. It is a fearful thing for us to pray in such a way as to put the blame on the Father or imply that he is neglecting his part. We can help the soul, we can remind it of the bread and the welcome. We can seek it, and be a friend to it. We can take the boy's hand, and lead him back. We shall be sure to see the Father in this way, as he beholds the son afar off and runs to meet him. We shall, no doubt, be invited in to the feast, and find great favor in the Father's eyes as the one that brought his son home. We must never think that it is none of our business. It is just our affair.

The way of salvation that Jesus taught seems very plain. The young man was told to keep the commandments.

If one has been successful in keeping the commandments, and wants to be perfect, he must sell what he does not need and give to the poor, and go forth as a follower of Jesus. As Jesus is not on earth in body, we must follow or imitate him in spirit. Do the kind of work he did, speak the loving and tender words that he spake, seek to save the lost as he did, teach men to love the Father as he did, tell them of the sweet peace on earth that comes from loving trust and kindly deed. We must be willing to give ourselves, as well as our money. Our hearts must go forth to all in trouble, especially to those in sin. A soul that is lost is a soul that is sick. We must feel it our duty to heal it by speaking the Christ words to it.

Habits must be broken as they were formed,—strand by strand unwound. This *must* be done sometime: the sooner, the easier. Liberal Christians believe so much in God and Christ that they never doubt the final salvation of every soul. We feel toward all that they are God's children, worthy of our regard and love, sure to come into their lost estate sooner or later.

It is wrong to say, "I have a soul." I *am* a soul and *have* a body, and the soul should govern the body.

> "O Lord and Master of us all!
> What may thy service be?
> Not name, nor form, nor ritual word,
> But simply following thee."

Any soul that is afraid of God is lost. Any soul that fears to die is lost. Any soul that believes in any hell but the natural results of its own wrong-doing is lost. Any soul that believes God does not desire the salvation of all is lost. Any soul that believes God does not love it as a mother loves her child is lost. Any soul that believes in an endless hell is lost. Any soul that hopes to be saved from the full penalty of its own wrong-doing is lost. Any soul that believes that God loves it more than others is lost.

But all this is temporary. Eyes that now are closed will sooner or later be opened. Experience will teach wisdom. With the help of God's unfailing and all-conquering love, every soul must work out its own salvation some time, some where. In his Book God tells us that all souls are his. Will he permit the most precious jewels to become lost out of his crown? It is the worst infidelity to believe that anything can defeat his eternal purpose of good, or his love to his children.

R. B. Marsh.

Peoria, Ill.

*GOD A PERSONAL BEING.**

What do we mean when we call God a Personal Being? That which distinguishes the Bible, in its doctrine of God, from the Pantheism of India, and from the Agnosticism of modern European writers, is the emphasis with which the Bible sets him forth as a Personal Being.

The words "person" and "personal" are very frequently misused by persons not accustomed to philosophical and religious discussion. In lighter literature and in conversation we speak of the adornment of one's person, meaning the adornment of his body; and we speak of lameness or of elegance of carriage as personal deformity or personal beauty. But in religious and philosophical literature the words "person" and "personal" have never had any reference whatever to the body. They do not imply material existence or bodily shape. They apply to pure spirit as distinctly and properly as to embodied spirits. In all Christian philosophy God is conceived, as he is represented in the one hundred thirty-ninth Psalm, everywhere present throughout the whole of infinite space,—without body, parts, or passions. Those phrases in the Bible which speak of him as bowing down his ear, stretching forth his hand, and the like, are seen, on the slightest examination, to be mere figures of rhetoric, never intended by the sacred writers to be understood in any literal sense.

By affirming that the First Cause of the universe, the Absolute Being upon whom all being depends, is a person, theology means to affirm that this omnipresent Cause of all is intelligent, omniscient, knowing all his works, and knowing himself as well as his creatures. That is the precise meaning of the word "person" in philosophy. It means the highest form of consciousness. The lowest forms of life—take the sponges, for example—appear to be sensitive. They shrink from touch, but their sensations seem so feeble that we can hardly suppose them conscious more than the sensitive plants. But, as we go upward in the scale of animal life, we presently find animals which give evidence not only of sensation, but of thought. They not only feel, but evidently have knowledge: they think. Yet they give no evidence of thinking about thought. In one sense they think about themselves: they think of their own wants, desires, appetites; they lay their plans to obtain what they want; they are distinctly conscious. But we cannot conceive them to be truly self-conscious, therefore we do not call them persons.

In other words, the animals, although conscious, are not conscious of their own consciousness. They give no evidence of speculating on their own nature, of prying into their own origin and own destiny. They have not knowledge, in that higher sense,—the knowledge of themselves. They have no feeling, in the higher sense, of feeling a divine thirst for the knowledge of truth for truth's sake; of feeling the glow of love toward all being in proportion to its worth; of feeling a sense of absolute universal obligation. They have no will, in the higher sense, of concentrating all their powers to the government of every thought and wish and act, in obedience to a universal moral law. All this higher life is in some degree manifested in man, even in the humblest man; and it is these higher powers of self-knowledge and self-control which constitute a person.

All Christian philosophers have affirmed, with perfect unanimity, and with great emphasis, that God is a person. What they have meant by this phrase has no reference to his mode of existence, but only to certain of his revealed attributes. As for his mode of existence and for the fulness of his attributes, every Christian theologian admits, with the East Indian pantheist, and the English agnostic, that those are matters which a finite mind can by no searching find out. But the Christian theologians, by saying emphatically that God is a person, mean to say that he has knowledge, a perfect knowledge, of all things, including a knowledge of himself. And, since we men know ourselves very imperfectly, God is not only a person, but is the only perfect person, the only being of perfect personality. They mean, further, that he is filled with an infinite love of all that is good, and in him all good exists; and that he alone, with inflexible will, carries forward eternal purposes of all-embracing good. The Being of beings, in whom all things exist and on whom all beings de-

*This article from the pen of the honored Dr. Hill appeared in the *Unitarian* six years ago. We reprint it by request.

pend, is always and everywhere acting, sustaining all things by his power, guiding all things by his unerring wisdom, under the ceaseless impulse of his unlimited love, and is ever filled with an ineffable blessedness in the consciousness of himself and of his own work. This is what we mean by a personal God; that is the first great article of Christian and Jewish faith; the possession of this faith is the first great boon by which all the families of the earth are blessed through the seed of Abraham. Obedient love toward this God is the end of the first and great commandment; and the highest end of knowledge and philosophy is to confirm, with an ever-varying, ever-increasing series of considerations, this faith.

THOMAS HILL, D.D.

CAN OUR AGE SPARE JESUS?

This is the message of Jesus to the men of our time and to the men of all times: "Be true to the highest law within; for your own nature is God's revelation and the sign of his presence. Your reason and conscience bear witness that you are his kindred. In your own life divinity meets humanity, humanity passes into divinity." How can we spare this uplifting power?

We cannot spare Jesus, because he teaches the true method of reform and the true path of progress. "Make the tree good, and the fruit will be good." "Cast out the beam from thine own eye." Thomas Arnold says, "Perfection in the outward life is the fruit of perfection in the light within us." We know where he learned that! Society is full of well-meant theorists and agitators who hack away at the limbs and leaves of the tree of evil, and hope to save us from disorder, poverty, and suffering by improved social adjustment without correcting our life principles. But the evil tree still bears evil fruit: poisoned blood still produces disease and misery. Our deeper need is *constitutional* treatment. We can rise to higher social levels only through moral transformations, through calling into activity the God-nature in humanity. Jesus rests everything on this. He calls us to submit ourselves to the guidance of that Holy Spirit within, which ever seeks to make holy spirits of us. Better laws and customs are indispensable to progress and welfare, but they can never be gained and kept save through enlightened conviction and purified feeling. So long as the dog and wolf, the ape and tiger, the vulture and the swine, are largely represented in mankind, civilization will be victimized by its own selfish passions.

Jesus beckons us along the true path of evolution. With better men and women there will be nobler marriages, fairer social order, juster employers and more faithful workers, fairer distribution and sweeter contentment.

The Jewish people wanted a temporal or worldly deliverer, and didn't much care for deliverance from the bondage of inward evils. Jesus lived and died to correct that awful error. But the error reappears: it is repeated in the modern world. We must still see in his method our way of social salvation.

I have had a vision in broadest daylight. Two men, both possessed with unclean spirits of greed and violence, were fighting over a dollar. Jesus appeared on the scene, and the bystanders begged him to arbitrate the case. "Who sent me to be a divider or a teacher of political economy?" he asked. "I command the unclean spirits to come out!" Immediately the two men were in their right mind. Then each insisted that the dollar belonged to the other. Whoso can give us lessons in political economy may do a handsome service; but modern society awaits another and greater kind of deliverance.

For we are not yet humane because not yet wholly human. Look over the world, look at society, look into domestic life, look at ourselves. Does the survey show that men are living together on high principles of justice, kindness, and mutual respect? Look at politics, trade, labor. Do these affairs of men present a lovely picture of brotherhood and welfare?

What ails the social order? Why are men and women restless and unhappy? Why do the classes dash against each other, and wear themselves out in an endless scramble for advantage? They have heard the precepts of justice and good will: they know the Golden Rule and the two Great Commandments. But these are only words. There is one sweet lesson they have not learned: they have not felt the power of an inspiring personality; they have not been stirred up by sympathetic contact with the spirit of a man who could lay down life for

his brethren. They will feel that power, they will be stirred by that contact, whenever they see the Christ-spirit in his professed followers.

We are not yet conscientious. The law of righteousness claims us and receives our assent. We feel it, but do not love it, do not follow it, or we find duty a task. We hesitate, evade, compromise: we dally with temptation, and accept the sweet poisonous bribes of praise, gain, pleasure, appetite, sensual impulse. We willingly do right when it is easy, popular, profitable; but how when there is a call for self-denial, sacrifice, or exposure to obloquy? What a rebuke there comes from the sad face of the Crucified! How poor, cheap, and false our virtue looks when we think of that brave brother of ours who hid not his face from shame and spitting, who stood erect and calm under false charges, and who would not even save his life by keeping his lips closed when unwelcome truth was to be spoken in the presence of his enemies! Can we spare any influence that may help to keep us from cowardly weakness and selfish treason in these easy-going days?

We are not yet spiritual; that is, we do not live as spirits. So long as flesh is master, soul is slave. While man lives chiefly as an animal, there is no true freedom, no nobility. Therefore, we are not restful and trustful, not able to accept with humble gladness our place in creation, nor to enter upon possession of our inheritance as children of light and love.

Do we find it easy to believe that there is a ladder leading up into pure and perfect life and blessedness from the very spot where we stand, that God is indeed our Father and Friend, that there is joy among higher beings whenever our feet move toward their company, or whenever we turn our minds toward truth and our hearts toward goodness?

A certain man heard a clear voice within, saying, "Thou art my Son, in whom I am well pleased." What would we not give to hear that voice? And can we spare any influence that leads that way,—that blessed, shining, upward way? We need a true measure of value. For we impoverish and waste our life when we overvalue the perishable and undervalue the enduring, when we mistake trifles for treasures and treasures for trifles. What is it that men seek first and care for most? How many do you know who never waste their powers, forget their principles, nor lose their peace of mind, in a chase after pleasures that are momentary, honors that are bubbles, and goods that perish with the using?

Oh, we cannot spare the tender friendly voice of warning, still heard amid all earthly noises: "What shall it profit a man to gain the whole world, and lose or waste his own being? Seek first what is worth most,—the kingdom of God and his righteousness,—the rectitude that is the completeness of God's nature and yours."

We want Jesus' help in solving the great problems of the world and of the soul, the help of his insight and the help by which he quickens ours. Men are feeling after God,—feeling after an answer to their deepest questions and a supply to their deepest wants. They fumble among outward facts, the aspects of matter and force; they search atoms and stars; they hunt histories, philosophies, religions, fables: they come back wearied with the search, and still crying out, "Oh that we knew where we might find Him!" Perhaps it is well that this inquiry should go on, well that men should learn wisdom from folly. But, after it is once settled that the understanding alone cannot find the "peace which passes understanding," the tired world may turn at last to the Teacher who says: "Look not here nor there: the kingdom is within. Be pure in heart, and you will see God. Become as little children; love, trust, obey, and you will know." The higher kind of good—the clear mind, the quiet heart, and the divine assurance—will come to the higher kind of goodness. The world around will come right when the world within is in harmony. Science, art, philosophy, history, society, will all take their right places when the spirit submits to the central law of its own life, and finds life itself to be a witness and manifestation of God.

This is what I think Jesus means by showing us the Father in the Son, and in every son; the Father not as Jehovah merely,—not as Zeus, Brahm, Ormuzd, Osiris, nor as sun-god, moon-god, star-god, or sky-god alone, but as the ever-shining light within the soul,—the Light that lighteth every man, the truth within reason, the au-

thority within conscience, the love within affection, the life within all being,—"our Father," the wise, good Power that ever goes to the making of us.

We cannot spare Jesus, because he helps us to apprehend our destiny. Many causes make it difficult, almost impossible, to believe in immortality. But every great soul makes faith easier, makes it difficult not to believe. Here was a great soul before whom death appeared not as a blind wall, but as an open gate. This confidence was contagious. It seized and inspired the early disciples, who said of their Master, "It was not possible that he should be holden of death." How could such a spirit drop into nothingness? And he had given them the same kind of life,—life like the deathless Father's. He had helped them to live as spirits, so that their body-life seemed a trifle. Time was swallowed up in eternity; earth, in heaven; death, in life everlasting. If we care at all to forecast the future, we cannot afford to miss this method of Jesus. To live simply as children of God is to become aware of our higher nature, and to be persuaded that we are not made of perishable stuff, that we are something quite different from a combination of oxygen, hydrogen, nitrogen, and carbon. Creation widens into a larger home, as a cheery voice calls out, "In my Father's house are many mansions!" This little world brightens as one of the countless stars. The horizon expands to infinity. The symbolism of boundless time and space leads mind and heart and faith and hope into a large place, as if a clear seeing Guide held us by the hand, and invited us forth to share that Presence which is fulness of joy and pleasure forevermore.

Then we no longer concern ourselves how long we shall live, but how well. And then we know how the disciples felt when they recalled the words of the great forerunner: "Where I am, there shall ye be also; with my Father and your Father, my God and your God." How can we spare that?

CHARLES G. AMES.

Boston, Mass.

An enthusiasm for virtue is highest safety amid the enchantments of vice. On that side of our natures where temptation lurks we must be extremists,—Puritans for the sake of the soul.—*W. D. Simonds.*

PHILLIPS BROOKS.

I take it that the secret of Bishop Brooks's power was his vital sympathy, his large humanity. We do not think of him to-day as a theologian or as a church dignitary: we think of him as the embodiment of all that is lofty in human character. He was the champion of all that is best in modern life. He was filled with hopefulness and a wise optimism. He had an overmastering consciousness of the love of God and a deep compassion for his fellow-men. To quicken in their hearts his sense of the divine love, to so quicken it that it should be a strength and comfort in sorrow, and in joy a constructive energy building up Christian manhood, that — as some one said of Beecher — was the Father's business in which he had a partnership. Thousands have read Phillips Brooks's sermons, and have been morally and spiritually shaped by them; yet the reading does not give the true measure of their power. The vivid illustrations, the moral earnestness, the spiritual truth, are all there; but the man is not. The splendid bearing, the plain sincerity of manner, the tremendous vehemence of speech, pouring from a mind inexhaustible as Niagara's stream, added immeasurably to the impressiveness of his appeal. There was no conscious art, no trick of oratory. The man had a message, and it poured from him in a tumultuous flood. Not the least enchanting of his characteristics was his unconsciousness of his own power. He proved the truth of Carlyle's saying that with true greatness always goes modesty. His whole soul was absorbed in the truths he burned to utter; and no thought of self, no personal ambition, ever mingled with his mission as a herald of more abundant life. Never preaching have I heard like his. The voice was soon worn husky by the vigor of speech, and the words often tumbled over each other in their haste; but what clearness of thought, what brilliancy of illustration, what depths of emotion, what ability to say just what the occasion demanded, no more and no less! Never once have I known him to abuse his opportunity. No one ever heard him preach too long. When the sense of his audience expected the end, the end came. Combining as he did the power of lucid expression with an intense feeling, his influence was

irresistible. I for one never heard him without having some difficulty removed, some moral or spiritual force quickened.

In listening to Phillips Brooks, one was so carried away by the spiritual fervor of the preacher that the limitations of his theology were forgotten. He was not a theologian, but a mystic, with all the charm of the enthusiasm that that form of thought often inspires. There is no evidence that he had any interest in the modern science of Biblical criticism. He was filled with an intense spirit of devotion to an ideal Christ, and he preached that personal allegiance as the foundation of spiritual life. It was a noble appeal, but his Christ had really little connection with the historic Jesus. To him Christ was the mystical ideal of divine humanity. Dr. Brooks may thus be said to have represented the transitional period in the theological movement of our time. He was freed from the bondage of the ancient dogmas, yet had not entirely accepted new truth. His position probably made him a more influential apostle of liberal Christianity than any of the men who are professedly its teachers. Through him our Unitarian thought has filtered into the minds of thousands who would not read "infidel" books. Many evangelical ministers have changed from dogmatic to spiritual religion through reading his sermons. Under his influence a new school of preaching has arisen in the Episcopal Church of Massachusetts. We professed liberals lack emotion in our teaching. Our sermons are too often merely intellectual efforts. Now most people want not merely an intellectual, but a heartfelt religion. Phillips Brooks gave men an undogmatic theology, and with it the element of warmth and emotional piety.

Then, too, his word was altogether constructive. He did not deal in negations. His liberalism consisted in putting new meanings into old forms. While he reached for things before, he held securely to something behind. He broadened slowly from precedent to precedent. He believed not in novelty, but in renewal. He fulfilled Goethe's dictum: "He who wishes to have a useful influence on his time should insult nothing. Let him not trouble himself about what is absurd: let him consecrate his energy on this,—the bringing to light of good things. He is bound not to overthrow, but to build up."

Phillips Brooks was a loyal Episcopalian; and yet how catholic he was! He was forever contending against that narrow spirit in his own communion which is betrayed by the growing habit of its adherents of calling it "*The* Church." He it was who in the convention defeated the arrogant proposition to change the name "Protestant Episcopal Church" to "Church of America." He understood that Episcopalianism is not the whole Church, but a branch, and that it is the privilege of Christian organizations to supplement, and not to slander or supersede, each other's work. His wish was to judge all men, parties, and institutions at their best. His perfect cordiality and courtesy, when in the fellowship of ministers of other denominations, arose from his habit of judging each sect by its worthiest representatives. As was said of his friend, Dean Stanley, he saw the Quakers in the light of William Penn and Elizabeth Fry. The Baptists were illumined by John Bunyan and Henry Havelock. Methodism shone in Wesley, and Unitarianism in Channing and Clarke. I recall that in the conversations I had with him about entering the ministry there was never a hint of proselyting. He respected my convictions; and his sympathy was just as strong, and his advice as wise, as if I had belonged to his own communion. He was not a man of controversy save with sin and moral evil. The example of his independence has been an inspiration to many timid liberals. His was the rare courage which "dared to welcome misconception in order that liberty of speech might not be denied to persons with whose opinions he did not agree." What Stopford Brooke wrote of Robertson may well be quoted of Brooks: "He showed that marked individuality is still possible even in a church where teaching, custom, and clerical bias all tend to make clergymen of one pattern. He was always ready to lay his popularity on the altar of his duty."

I delight to remember how quick was the response to his belief in human nature and in spiritual religion. Multitudes who have but small respect for ministers and churches in general venerated him. The extraordinary scenes in Boston at the time of the funeral indicate the deep impression which

he made upon the community in which he lived. I have just been reading his sermon on the "Symmetry of Life," and the incarnation of its principles in his own character seem to me the secret of his influence. His life was long in its ardent purpose, broad in the stretch of its sympathies, lofty in its reach toward God.

Amid all the narrowness and the noise, who now shall teach us to hold our convictions "so largely and so vitally that they shall be not walls to separate us from our brethren, but the medium through which we enter into understanding of them"? Amid the wrangling and the bitterness, who shall show us again, not in idle talk, but in living action, the breadth of charity, the "large-heartedness of comprehension"? Yet more and more his thoughts will move men to noble ends. His spirit will live again in others. His superiority to sectarian boundaries, his enthusiasm for humanity, his normal delight in infinite righteousness, will not fail of lasting and increasing influence. "His memorial shall not depart away, and his name shall live from generation to generation. Nations shall shew forth his wisdom, and the congregation shall declare his praise."

PHILLIPS BROOKS AND UNITARIANS.

Phillips Brooks certainly was not in name a Unitarian. Nor would any intelligent Unitarian claim, I suppose, that theologically he ought to be classed with us; though the narrower and more conservative men of his own body sometimes charged Unitarianism upon him. I think the charge was unjust. I think he sincerely believed in the doctrine of the Trinity. True he seldom allowed himself to attempt any explanation of what he meant by the Trinity, but habitually shrouded it under the name of a sacred mystery. When, however, he did attempt anything looking toward an explanation, he very soon let us see that his conception was far removed from that of the old dogmatic Orthodoxy, and only a little removed from a view which Unitarians can receive. Still, it would not be fair to call it Unitarianism. So, too, as to his belief about Christ. He held Christ to be divine; but the divinity he ascribed to him was in its nature so human, and was of a character to be so fully shared by all men who will share it, that it is often difficult to see how it differs from the view of Christ held by Channing, Peabody, and many Unitarians. Still, we probably ought to grant that there was a real, even if not a wide, separation between his thought and ours on this point, as well as in regard to the Trinity.

But I think this is as far as we can go. With regard to nearly or quite every other doctrine, it is impossible to distinguish between his thought and that uttered by Channing, Ware, Walker, Bellows, Eliot, Furness, Peabody, Clarke, Hale, and all the great leaders of our more conservative school of Unitarians; while in the method and spirit of his religion,—his love of truth, his fearlessness in inquiry, his faith in progress, his breadth of sympathy, his elevation of deed over creed, and his identification of salvation with purity of heart and worth of character rather than with mere correctness of belief or with church membership,— in *all this* he was precisely in line with Unitarianism, as well as with all the best liberal Christianity of the age.

Says Rev. Edward A. Horton of Boston:

I think that we of the Unitarian denomination have admired Phillips Brooks for the following reasons: First, that he used the appeals that were full of reason and love. That he always placed character above mere creed tests. That he sympathized with the struggles of those who were trying to find the truth, and went more than half-way to meet them. That he argued and stood for liberty in religious thought, much more so than most of his associates. That he placed at the centre of his preaching the love of God and the universal sonship of humanity. That he regarded the Church as a means, and not as an end. That he was always ready to recognize the good in other folds. All this we admire, and for this we praise him.

Probably no bishop has ever gone so far as he to cross lines and to rub out sectarian distinctions. I do not consider this technically Unitarian, but positively Christian, and only incidentally can it be claimed by any sect.

We look upon Bishop Brooks's career as being a noble, true exemplification of the spirit of Christianity. And it must be said, and said with emphasis, that, if such a course brings him into disfavor, then so much the worse for ecclesiastical Christianity.

Says the editor of the *Christian Register:*—

Phillips Brooks held firmly to a few plain truths, such as the divine Fatherhood and the human brotherhood, and found them infinitely rich, fruitful, and practical. In his lectures on "The Influence of Jesus" he expands these ideas as the substance of Christianity, and presents Jesus himself as the supreme illustration of the sonship of humanity and its possible union with divinity. His hearty acceptance and eloquent advocacy of these ideas exposed him to the suspicion of "leaning toward Unitarianism," and all the more because he extended a cordial hand of fellowship to eminent Unitarian leaders. But this was only one phase of his large inclusiveness; and it seems to have amazed some of his churchly brethren to find him fraternizing as cordially with Father Hall, the ritualist, as with James Freeman Clarke, the Unitarian. A lady who was long among his hearers says that she derived from his ministry a habit of looking for good, and finding it, among people of all opinions.

I think these two quotations from Mr. Horton and from the *Christian Register* express well the general Unitarian view as to Mr. Brooks's religious position and influence. An incident that came within my own knowledge will be of interest, as showing how Mr. Brooks regarded Unitarians and Unitarianism. Several years ago, having occasion to give a series of lectures in our Theological School at Meadville, Pa., I found among the students who took the lectures two who were introduced to me as Episcopalians. After I had formed their acquaintance, I asked them why they had chosen a Unitarian instead of an Episcopalian theological school. They replied that they had come there by the advice of Phillips Brooks. I inquired the circumstances, and they told me that they had gone to him for counsel, and he said to them frankly and plainly that he thought the best place for them to go—the place where they could best get what they wanted, and what he was interested that they should have—was Meadville; and so to Meadville they had come, and they were very glad they had.

Surely, it is not strange that a man of such breadth and liberality—a man whose Christianity was so much larger than any sect—should have found some of his chief admirers when living, and now that he is dead should find some of his most sincere and loving mourners, among Unitarians. It was only natural and fitting that among the very first to give public expression to their love and sorrow were the Unitarian and Universalist ministers of Boston, the Channing Club, and other liberal organizations.

J. T. S.

EMERSON'S GREAT BEREAVEMENT.

Thousands have read with bleeding hearts Emerson's "Threnody," that matchless poem of love and sorrow which the father wrote on the death of his boy. Hardly less touching are the following letters, called out by the same sad event, which are taken from the "Correspondence of Thomas Carlyle and Ralph Waldo Emerson, 1834–72:"—

EMERSON TO CARLYLE.

My son, a perfect little boy of five years, has ended his earthly life. You can never sympathize with me; you can never know how much of me such a young child can take away. A few weeks ago I accounted myself a very rich man, and now the poorest of all. What would it avail to tell you anecdotes of a sweet and wonderful boy, such as we solace and sadden ourselves with at home every morning and every evening? From a perfect health and as happy a life and as happy influences as ever child enjoyed, he was hurried out of my arms in three short days by scarlatina. We have two babies yet; but a promise like that boy's I shall never see. How often I have pleased myself that one day I should send to you this morning star of mine, and stay at home so gladly behind such a representative! I dare not fathom the Invisible and Untold to inquire what relations to my departed ones I yet sustain. Poor Lidian mourns at home by day and by night. You, too, will grieve for us.

RALPH WALDO EMERSON.

CARLYLE TO EMERSON.

MARCH 28, 1842.

Your calm tone of deep, quiet sorrow, tells me a sad tale.

What can we say in these cases? There is nothing to be said,—nothing but what the wild son of Ishmael, and every thinking heart from of old, have learned to say: God is great! He is terrible and stern! but we know also that he is good. "Though he slay me, yet will I trust in him." Your bright little boy, chief of your possessions here below, is rapt away from you; but of

very truth he is with God, even as we that yet live are, and surely in the way that was best for him, and for you, and for all of us.

Poor Lidian Emerson! poor mother! To her I have no word. Such unspeakable grief visits no creature as that of a mother bereft of her child. The poor sparrow in the bush affects one with pity, mourning for its young: how much more the human soul of one's friend! I cannot bid her be of good comfort; for there is as yet *no* comfort. As the Hebrew David said, "We shall go to him: he will not return to us."

T. CARLYLE.

CHICAGO LETTER.

We are in the midst of a spirited discussion of the public school question, which has thus far been conducted with considerable more heat than discrimination,—an important intellectual virtue, Emerson tells us. The special topic under consideration is what those most prominently engaged in the controversy call "fads" by which, it seems, they mean to characterize all branches of study in the primary and grammar grades outside the respected three R's of our ancestors and the district school. The spirit in which this controversy is conducted is well illustrated in the selection of its banner word. It would be as difficult to define the word "fad" as any other term of slang derivation used for the most part for defamatory purposes only, to describe any new thing which we ourselves do not happen to like or believe in. In the present case, its use is broad, if not enlightened, and covers, as I have said, the entire range of special studies, —German, music, drawing, clay-modelling, calisthenics, sewing, etc. Doubtless experience has proved that special lines of work like these and others are of varying need and importance in the schools, that the money and time spent upon some of these branches might be better expended elsewhere; but the present agitators of this question do not stop to draw lines and distinctions. Their methods are those of the demagogue, not the philosopher. All the "fads" must go, drawing as well as sewing, music along with German. One valuable result of the discussion lies in the testimony of some of our most intelligent Germans on the question of the teaching of their native tongue in the lower grades. Several, rather to the public's surprise, have put themselves on record as condemning or, at least, viewing with indifference such teaching, making no claim for it as part of a naturalized citizenship's just inheritance. Among these is Dr. Hirsch, who, however, condemned the poor methods in which this study was pursued as much as the study itself.

This new popular uproar waxes especially hot over clay-modelling, which is covered with abuse, ridicule, and scorn. The critics here are actuated not only by the usual economic motives, but by some freshly discovered humanitarian ideas oddly enough applied. Some very touching and high-toned sentiments are employed in the argument on this point. Clay-modelling is not only useless and expensive, we are told, but there are objections of far more serious order. It has been discovered that there is a possibility that the clay thus used by the happy children in a half-hour's relief from columns of figures and the hard names of unknown streams in Africa, may convey the seeds of disease. The tender heart of the school critic cannot bear this thought; and the general community, at least that portion of it which depends on the newspapers for instruction in such matters, shudders in sympathy. It is gratifying to know that there are public censors and members of boards of education who stand ready to pursue investigation and perform their duty to such heroic extremes. Some time, perhaps, this excessive care to protect the child against the diphtheretic germs and typhoid bacilli lurking in a piece of clay may extend to the more easily proved range of facts lying in questions of ventilation, sewerage, etc. But the public has breathed bad air so long that the word "ventilation" no longer has power to appeal to reason or thrill imagination; while the subject of disease germs has all the delightful possibilities of something little understood,—a subject of much effective talk, especially by those who know best about it. The attack upon clay-modelling in the primary schools from this particular point of view was a device worthy of the reportorial brain, fit to rank with Stanley's journey into Africa and Garner's experiments in the monkey languages. Another writer, rushing eagerly into the fray, informs us that the physical exercises in a certain school come immediately after recess, and indulges in much virtuous scorn and true

Rabelaisan mirth over this circumstance. Even our rickety old post-office is scarcely the cause of graver misappropriation of the public funds than proceedings of this kind.

Seriously, what do these perennial attacks on the public school mean? The progressive and conservative forces of society are at work here as everywhere else. The former labor continually to enlarge and raise the standards of instruction, the latter to limit and deplete a system that is acknowledged by all to lie at the foundation of our republican government. Curiously enough, the changes each would bring about are advocated in the name of patriotism. One party would make the grammar and high schools the natural stepping-stones to college and university, the early and efficient means to culture and a well-rounded character. The question of these reformers is not, How shall the child be best fitted to earn his own living? but, How shall he be best developed on all sides, physical, mental, moral, made the most of a man among men? The other side is consumed with anxiety on the living problem, and all their efforts for the school are based upon the conviction that it is first and above all a training school for active business life. All that does not tend to this materialistic end must be done away. When a boy can read and write and cipher, then he has amassed the means of winning a fortune, as the history of many of our millionaires shows. What more does he need? For the boy who is not thinking of a fortune, but of a chance to develop some strong inclination for art or a profession, the public school need take no concern. The skill and chance to earn a little money that come with the trained hand and eye, the passion for knowledge that cannot be satisfied with the Fourth Reader, and a course in higher arithmetic,—all these are possibilities and forces at work among our young American life the modern educator, as represented in the average school director, is not bound to heed. It is this party that has the floor in the discussion now waging in our city press. I call it a discussion, but it is one in which all the talking is done on one side. There are, presumably, many people in a community like this who have a word or two to say on the other side; but they are not heard from, some say because of a line of settled policy on the part of those newspapers conducting the debate, which excludes expression of all of differing opinion. But I know nothing of the truth of such charges. Certain it is, however, that the methods employed are those of war: it is extermination to the knife. There is only one sign of hope in this, that which misdirected energy always reveals, which is apt to overreach itself, and thus become an unconscious argument for the very thing it is laboring against. Let it be admitted that the educational reformer sometimes goes to extremes, that in his zeal to abolish old mischiefs he is apt to leave the door open for the entrance of new ones. Doubtless there is room for some winnowing and sifting in the present arrangement of special branches. The whole science of education is still in the experimental stage; and it is a pity, when the newspapers see fit to take a hand in such discussions, with their enormous power for leading or misleading public opinion, they should not do so after somewhat calmer and more instructed methods than they have in this case.

I must find room for a few words more on one or two other subjects before closing. A new organization among the liberal ministers has been formed which will interest readers of the *Unitarian*. The prime mover in it, I am told, was Rev. A. J. Canfield of the St. Paul's Church (Universalist), associated with the memory of Dr. Ryder. I do not know the name of the new society or whether it yet has one, but its membership comprises the ministers of our four Unitarian churches, the Universalist clergy of the city, Dr. Hirsch, Dr. Thomas, Prof. Swing, Mr. Mangasarian of the Ethical Culture Society, and others. Its object is not wholly for social reunion and mutual improvement; but the new organization, though small, will try to make its influence felt in practical ways, needing the combined influence of liberal culture and moral devotion. The constitution is of slight and flexible order, with a movable chairman from month to month, after the manner of the Sunset Club.

What with our preparations for our coming Unitarian anniversaries in May and for the bewildering array of congresses, secular and religious, initiated in the same month,

this is a season of programmes and programme committees and programme committee meetings. One is indeed lucky if he secures a week free from two or three summons of this kind. I have nothing special to report of the programme of the Western Conference save that it will be held in Unity Church, and that Mr. Crothers of Minneapolis has been invited to deliver the conference sermon. The subject for the afternoon of the Women's Conference is "Effects of a Liberal Faith on the Life and Work of Women," one full of suggestion, which will be sure to evoke interesting discussion. The essayist has not yet been named.

CELIA P. WOOLLEY.

ONE UPWARD LOOK EACH DAY.

SELECTED FROM THE SERMONS OF PHILLIPS BROOKS.

SUNDAY.

The Growth of Truth.

I think that the first condition of any permanent hold on truth is this: that the truth itself should be live enough and large enough to open constantly and bring to every new condition through which we pass some new experience of itself. The truth that is narrow and partial we outgrow: only the truth that is broad and complete grows up into us and can be kept. The one is like the clothes of childhood that are cast aside: the other is like the live body that grows up with the growing soul, and at each stage offers it a fit instrument for its work and a fit medium through which to receive its education.

MONDAY.

How to get away from the Past.

Oh, there are some who want to get away from all their past; who, if they could, would fain begin all over again.

But you must learn, you must let God teach you, that the only way to get rid of your past is to get a future out of it. God will waste nothing.

TUESDAY.

Love proves Immortality.

I think that the two things above all others that have made men in all ages believe in immortality—apart, so far as we know, from any revelation save that which is written on the human heart—have been the broken loves and the broken friendships of the world.

Men could not believe that this young life, broken off so suddenly, was done forever. It suggested its own continuance. Instinctively, friendship triumphed over the grave. Love was too strong for death.

WEDNESDAY.

The Progress of Life.

There is no better test of men's progress than the advancing power to do without the things which used to be essential to their lives. As we climb a high mountain, we must keep our footing strong upon one ledge until we have fastened ourselves strongly on the next. Then we may let the lower foothold go. The lives of men who have been always growing are strewed along their whole course with the things which they have learned to do without.

THURSDAY.

What it is to Live.

To be at work, to do things for the world, to turn the currents of the things about us at our will, to make our existence a positive element, even though it be no bigger than a grain of sand in this great system where we have our home,— that is a new joy of which the idle man knows no more than the mole knows of the sunshine, or the serpent of the eagle's triumphant flight into the upper air. The man who knows indeed what it is to act, to work, cries out, "This, this alone, is to live."

FRIDAY.

The Meaning of Life.

The meaning of life, of its happiness and its sorrows, of its successes and its disappointments, is this: that man must be fastened close to God, and live by the divine life not his own, by the divine life made his own by the close binding of the two together by faith and by love.

SATURDAY.

The Miracle of the Saintly Life.

It is not, if we understand it rightly, a sign of decreasing or of increasing spirituality that miracles have ceased. And so it is a truer discrimination that recognizes the presence of God in men, the saints that are in the world, not by the miracles they work, but by the miracles they *are*,—by the way in which they bring the grace of God to bear on the simple duties of the household and the street.

The sainthoods of the fireside and of the market-place, they wear no glory round their heads; they do their work in the strength of God; they have their martyrdoms and win their palms; and, though they get into no calendars, they leave a benediction and a force behind them on the earth when they go up to heaven.

EDITORIAL NOTES.

The committee which has been charged with the duty of making a programme for the Unitarian Congress to be held in Chicago in connection with the World's Fair is hard at work upon its not easy task. It is yet too early to announce names of speakers or much that is definite about the meetings. The time of holding them will probably be about the middle of September. They will undoubtedly continue five or six days. There will be an opening reception at the Church of the Unity, a closing reception at the Church of the Messiah, one evening platform meeting with short addresses, and perhaps four day sessions devoted to carefully prepared papers and addresses so planned as to cover in a somewhat complete and systematic manner the history, thought, and work of Unitarianism. The most eminent men and women of our faith of this and other countries will be chosen to give these addresses and papers. It is hoped that the programme may be completed, so that we can give it to our readers in the next number of the *Unitarian.*

The reports that come from England tell us of more hope and enthusiasm among our brethren there than have been manifested for years. The British and Foreign Unitarian Association finds itself in possession of twice its usual funds for missionary uses. Some of the ways proposed for spending the increased funds are in planting new churches in several places where there is good promise; in arranging for Unitarian services, with series of sermons setting forth our faith, at a number of the most important seaside resorts next summer; printing several new series of tracts and sermons for popular use; encouraging and helping churches, wherever they can be induced to do so, to form "church book-stalls" of the best popular Unitarian books; pushing Post-office Mission work more than in the past; taking up new foreign mission work. For some time past the Association has been doing something to promulgate our gospel in Hungary, India, and Japan. Now it is urged very strongly to establish a mission in China.

The *Christian Life* says of the last meeting of the Council of the Association: "There was a unanimous feeling in favor of pushing forward our work at home and abroad. This is probably the first time in the history of the Association that the president has reported a fund on hand of ten thousand pounds as well as a doubled annual subscription list. All the members of the Council appear hopeful that we are on the eve of a forward movement worthy of the cause we have at heart. Let us join hands to push on the work."

The question of establishing a Unitarian mission among the Chinese is awakening much interest among English Unitarians, and is being very earnestly discussed in both the *Christian Life* and the *Inquirer.* Rev. F. H. James, who for many years has been an orthodox missionary in China, has recently given up his mission because of having grown from orthodox to liberal views. He would like to return there as a Unitarian missionary. He is a man of learning, ability, high character, and earnest piety; and he possesses the great advantage of a thorough knowledge of the Chinese language and of Chinese life.

While orthodox Christianity meets with absolutely no favor among the educated and intelligent classes in China, he tells us that he has the strongest of reasons for believing that Unitarianism would meet with widespread favor. He believes we can give China exactly the new religious philosophy which she is prepared to receive, and which will be of incalculable benefit to her as the beginning of a new and deeper development of her religious life. The question seems to be mainly one of money: can sufficient money be raised to send Mr. James back to China as an apostle of our gospel of light and hope and love? Surely there ought to be no lack of means for a work like this. Prof. Estlin Carpenter and other leaders among our English brethen suggest asking the Unitarians of America to join in this new enterprise.

Dr. Edward Everett Hale lays down what he believes to be a practical working theology. Here it is: "The working theology of a country," he says, "expresses itself in its political constitutions.

"*First.* Men are born upright, having never fallen. This is the statement of universal suffrage.

"*Second.* Every man may do what he thinks right if he does not interfere with his neighbor. We are all God's kings and priests.

"*Third.* Each man may rise in the highest dignity and office, and the schools shall be so arranged that he can. Universal education, of the very best, for all. This is the end of all apostolic successions.

"This is no bad basis of a theology. Let us—in our lives and in our word—quicken it with the present life of the present God, encourage men with the courage of immortals living in a present heaven, as we show them their duty to their brothers and their sisters ; and we shall build on this practical theology an inspiring religion."

It may be said, to the everlasting honor of Phillips Brooks, that no man of his generation, of any sect or name, did more to make religion appear reasonable, beautiful, and winning in the eyes of the people than did he. So long as the old unreasonable and unlovely views of Christianity continued, indifference to Christianity increased ; while close in the track of the growing indifference followed growing scepticism. But when a great preacher like Brooks came forward, presenting religion to men as something reasonable and natural, and therefore beautiful, men could not any longer be indifferent, nor could they longer be sceptical. Men needs must love the beautiful when they see it. Goodness and truth carry their own credentials. From all of which there is a great lesson to be learned by those who are trying to shape a religion for modern men. Make it reasonable, human, sweet, winning, beautiful, sure that, if such a religion be lifted up, it will draw all men unto it.

A significant sign of the tendency of the age toward Unitarian views of Christianity has just come to light among the Methodists of Canada. The Canada "Holiness Association" has for some time had an organ called the *Expositor of Holiness.* The editor is a Methodist minister, and the paper has been published at the Toronto Methodist Book-rooms. But trouble has arisen because the editor has come out upon an essentially Unitarian platform. Ministers of the denomination who are "sound in the faith" are much stirred up, and are protesting against his position. Especially is the demand loud that the machinery of the Methodist Book-room shall not be used to propagate such heresy. The following quotations from the *Expositor* show the position of its editor and those who follow him: "He who thinks that some style of dress is essential to salvation or to completeness of Christian character, and he who deems that some definition concerning the divinity of Christ is essential truth, are certainly on the same plane: neither can possibly illustrate the walk of the Spirit after the pattern of the Association's teaching; and it is just as needful for the good of all parties concerned that the one class of creedists should be publicly weeded out of this movement as the other." Again, "Religionists of all kinds sigh for the good old days when men steeped to the lips in atonement notions approached God as if he were a veritable Moloch, and spent many hours, often days, weeks, and years, in trying to propitiate him and wring from him the hard-to-be obtained pardon." Again, "Christ's divinity consisted only in his accepting the Holy Ghost as guide and teacher." Still again: "We believe that Christ's divinity, outside of the Holy Ghost coming upon him when he went to be baptized of John, to be a mere myth. Is it not possible that the immaculate conception of Jesus may have been an error? In no sense did the divinity of Jesus surpass the divinity of those who are under the law of the Spirit." It is not surprising that such views as these are questioned by sound Methodists.

Until the man of thought appears, men *herd* together like dumb cattle. After his message has been given and received, they *live* together in peace and hope. And in religion, but for the pioneers of thought, we should be still worshipping shapeless idols, or in dark temples committing nameless crimes in honor of a devil-god. Prophets of thought gave us the nobler pagan philosophy, the Hindu and Hebrew religions, and, in the fulness of time, the Christian faith. Is there an earnest and profound thinker anywhere in the world to-day dealing with the problems of religion? Then shall to-morrow know a purer faith, a grander church. If no such man there be, our age is dead.—*W. D. Simonds.*

Departments.

SUNDAY-SCHOOLS.

The present time is full of reasons why certain things should be discontinued or old-time features changed in Sunday-school affairs. Some of these reconstructions are of the highest value: some, it seems to us, border on hypercriticism. For instance, very many would abolish the Sunday-school library. In a few cases known to us this would be an excellent move. But the majority of Sunday-schools still require this adjunct. Among the objections is this: that we ought not to offer bribes to children for attendance. This mild form of inducement—namely, the Sunday-school book to read—can scarcely be called a very pronounced bribe. It does not amount to as much as elder people require, in order to get them to church. They wish good music, comfortable pews, eloquent preaching, and divers other attractions. If a child can be induced to spend an hour under good Sunday-school influences by the prospect of having a book to carry home for reading, so let it be. Another objection is that the children of our day read too much, anyway. This seems to fail in point, because, if they are reading too much worthless literature in other directions, then the Sunday-school library may well come in as a helpful antidote. Well-selected books, bearing on religious, spiritual, and moral topics, ought to strengthen the young readers, and drive out the taste for poorer material. A third criticism is based on the statement that the distribution of books to scholars interferes with the class work and with the attention of pupils. That is easily settled by a correct administration of the Sunday-school library. When proper system is introduced, this objection falls to the ground. The condemnation of Sunday-school libraries proceeds chiefly from individuals who hold a very high standard as to home training. The home, in their view, ought to provide the proper reading matter for the child. But here we are again stranded on facts. Parents do not, as a rule, supervise the reading done by their children any more than they conduct the preparation of their Sunday-school lessons: consequently, a carefully chosen library is the channel for a certain kind of refining and elevating reading.

It is always in place for one who knows how hard most of our Sunday-school teachers work to say an encouraging word. They themselves are frequently their own severest judges. The voluntary teacher in the Sunday-school is often one of the bravest and most sacrificing of characters in the community. He, or more likely she, undertakes on Sunday a work which is generally an addition to hard duties during the week, of one kind or another. No doubt the time is coming when, by the aid of normal classes and training schools and ampler equipment of text-books, the average results of Sunday-school teaching will be much higher than at present, and the labors of the teacher will be lightened. But at present we ought to be thankful for what we can get under the imperfect conditions now existing. The following lines addressed "To a Teacher" serve at once to exhort such a character to faithfulness, and also paints the grand effect of his or her instruction. This poem was written by Harry Latham: —

"Thine is the noblest office. Our best toil
Is spent on earthy things. Or gold or clay,
Whate'er we grave or fashion must decay.
All that we twine Time one day shall uncoil.
Thy handiwork the ravening years shall foil.
Nor thine Prometheus' quest. The sacred ray
For thee is burning ever in the way,
And what thereof is wrought Time shall not spoil.
No dead, dull potter's clay, but fire divine,
Turns on thy turning wheel. The forms that grow
Beneath thy fingers shall not cease to be
When e'en the eternal stars no longer shine.
In time we work for time: thrice blessed, thou
Workest in time for all eternity."

The Unitarian Sunday School Society, 25 Beacon Street, Boston, has issued an Easter Service for the present year, of twenty-four pages, consisting of two parts. The first contains the Easter Service of last year which found a wide welcome on account of its brightness; and the second part includes six carols culled from previous Services, being the favorites. This collection offers a regular service of prayer and responsive readings and also twelve carols, so that there can be quite a wide choice exercised. The two parts, bound as one, sell for the usual rates of five cents per copy, four dollars per hundred. There is also issued a large four-page leaflet of new selections for Easter for concert exercises. These poems are mostly for the younger children. Price, five cents per copy.

The same society has in hand the publishing of some new aids for teaching of the youngest children. They will be ready some time in the spring. The title already chosen for one of them is "Sunday Helps for Little People." This will consist of a pamphlet of mottoes, with directions for their use. Accompanying will be forty cards, specially prepared, with appropriate designs to be used in connection with the mottoes. This

publication has been prepared by Miss Alice C. Dockham and Miss Lucy F. Gerrish. The second issue bears the title "Childhood's Morning, for Kindergarten Use in Sunday-school and Home," by Mrs. Elizabeth G. Mumford. This is a work consisting of about forty lessons on subjects taken from the Bible, and unfolded in the methods of kindergarten instruction. There will be full directions in teaching the lesson, opening service for the classes, and hymns and tunes added. This will also be ready in the spring. There is a third publication being prepared by Miss Estey, which is on a still different plan of construction, making use of cards with written or printed texts, and stories written especially to enforce each lesson.

The Sunday School Union in Boston, one of the most flourishing organizations we have, discussed at its January meeting the subject "Adult Classes: Their Aims, Methods, and Influences." There was a unanimous verdict as to the great importance of those classes supposed to include those just graduated from Sunday-schools and those of maturity. The different views of the nine or ten speakers on this subject were very interesting. Our own idea is that the aims of the advanced classes should be to give an accurate view of the Bible, its origin and contents, an outline of Christian history, teaching of doctrine, illustrations of Christian philanthropy, and more or less information in comparative religions. In other words, this department should be an opportunity for bringing to definite results preceding lines of study; further, a constant invitation to adults for obtaining light on matters which come to them through reading, sermons, or daily thought. The methods at bottom must always be: first an interesting course of reading and study adapted to the particular church; work to be done by some of the members in the way of papers and leadership; above all, there should be a hearty, frank confidence between all, so that discussion and questioning and free conversation can take place. For one man, minister or layman, to do all the talking, however good, is poor policy. The members must be led to think, and to think out loud. A great deal depends upon the interest which the minister may show in shaping such results as we have outlined. When a department like this exists, the influence is measureless. It will run down and strengthen the Sunday-school, it will run upward and feed the church, it will run outward and make more intelligent citizens and consecrated Christians.

E. A. Horton.

The truest self-respect is not to think of self.—*H. W. Beecher.*

GUILDS.

OPPORTUNITIES FOR SELF-IMPROVEMENT.

Read before the Guild at Concord, Mass., by Louise B. King.

We have to-night one of our most practical subjects, and one that deserves our most devoted thought; for this ideal which rules each one of us is a living, active agent, which makes us what we are every moment of our lives. "Pitch thy behavior low, thy projects high," said Herbert; and we must not be afraid of the height. Christ did not limit our capabilities when he said, "Be ye perfect, even as your Father in heaven is perfect." And he gave us other precepts which embodied his own fearless striving after the highest: "Seek ye *first* the kingdom of God."

Then we come again to our thought of personal responsibility, on which subject we heard a paper a few weeks ago; for it is man's *duty* to direct the course of his life. He grows unconsciously, and is educated and influenced by circumstances. But he has it in his power to control these circumstances, and to develop and to strengthen; and, because he can do this, he ought to do it. We all have talents, differing in kind, which, not to be lost, must be cultivated. As Dr. Clarke said, "Use and improve, or lose." The rule applies in all the departments of life. Muscles, memory, conscience, powers of every sort, must be used, or they will become feeble; and it is our business to learn the best way to use them, so that there will be a satisfactory return for the expenditure of strength. Physical culture does not mean a reckless exercise of the muscles, or mental culture the reading of every new book; but the work must be suited to the need and to the end.

So, added to our desire and will to grow, there must be the knowledge how to direct our strength. The enthusiastic gymnast and avaricious student do not develop the best body and mind unless they know their capabilities and their needs, and adjust them to the end in view. One is often overwhelmed by the cries from the culturists of different schools: "You are working all wrong: you must reduce your work to my system, and be ruled by it." It is appalling to feel that you are hopelessly lost on a wrong track, and that this drifting habit will not do. It is discouraging, but not so hopeless as it seems; for I believe it is a matter of habit, largely, whether one's life is well or ill adjusted.

I am reminded continually of the paper we had a few weeks ago on "Power through Repose." There we were shown how power is the fitting of means to end and of work to capability. Do not try to do some one's

else work, but learn what your own task is, and learn to do it in the best way. In an address of Prof. Palmer's he said: "What is the character which most impressed you with its beauty? Is it not that which has the full command of its powers, so that every ability finds its appropriate place without prominence,—one with no false humility and without self-assertion, a character which cannot be overthrown by the petty circumstances of the day, but, steadfast in itself, has all its functions aiding one another, no part lacking, no part superfluous? When we behold such a man as this, we say, 'This is what I would be: this represents the goal toward which I would tend.'"

With such an ideal before us, we set out to reach it; and we must have determination, definiteness of purpose, and enthusiasm. Emerson said, "Nothing great is ever achieved without enthusiasm." But, necessary as it is for the accomplishment of great things, it will be found unenduring unless underlying it there is a strong foundation of self-consecration.

Rev. Mr. Ware wrote: "There is a single way to do the will of God on earth, to render him acceptable service. It is to consecrate, to religiously set apart and devote ourselves to him. And this consecration, as it was in Christ, is not one, but a series of acts, a constant renewal. The life of God in the soul is not a thing to be left at hazard, which may come in return to a little forethought and preparation. You cannot take it up under a spasm of emotion, and carry it out as a sentiment into life. Sentiment parches and shrivels in the first heat of the world, wilts and wastes before its sirocco breath. It must be a principle, a thing with a tap-root running deep down into the interior consciousness, grappling with the foundations of life, and getting its success of that Holy Spirit whose presence and sustaining power is not absent from any, though it slumber in the many who will not rouse it into life."

A deep principle must be ours, then, and enthusiasm; and what does this enthusiasm mean? Faith that the aim we have chosen is the highest, hope that we may attain it, and universal love,—love for everything, interest in everything, hope for everything, seeking for and finding good in everything. Filled with such enthusiasm, there will be no dearth of opportunities for us. A hearty interest in life, joined with an eager seeking after the best things with the direct purpose of applying them to his own needs, is what distinguishes the man who is developing a symmetrical life from one who wastes his time and talents in indifference or cynicism. Phillips Brooks preached a sermon once on "The Symmetry of Life," taking for his text, "The length and the breadth and the height of it are equal," and made his application thus: "The length of life is the reaching up and out of a man in the line of activity and thought and self-development, which is indicated and prophesied by the character which is natural within him, by the special ambitions which spring up out of his special powers. It is the push of a life forward to its own personal ends and ambitions. The breadth of a life is its outreach laterally, if we may say so. It is the constantly diffusive tendency which is always drawing a man outward into sympathy with other men. And the height of a life is its reach upward toward God; its sense of childhood; its consciousness of the Divine Life over it, with which it tries to live in love, communion, and obedience. These are the three dimensions of a life, without the due development of all of which no life becomes complete."

This analysis shows us that we each have different talents to be improved, individual gifts, which are ours, and not some one's else, to use and develop. And how often are these talents wasted because we do not find out where we are strongest, but try to fill a place in the world which does not belong to us, or do not try to fill any at all! Many a man claims to have no chance in life, no opportunity; and, disheartened by a lack of worldly advantages, says, "I am fettered, hindered, tied down by my circumstances: what can I do?" Not everything, but surely something worth doing.

Many of the men who have been famous because of the help they have given the world were brought up in poverty and hardship like Lincoln, were tortured by a life-long disease like Calvin, or persecuted and reviled like Augustine and other founders of religious sects. Complain of your lack of opportunities, and you are confessing your own weakness.

We who are more fortunate in our opportunities ought to widen the horizon of those around us who are cut off from much that is helpful by poverty or sickness; but you will agree with me that where we go to help we often find a strength and nobility under suffering and loneliness which teach us more than we have taught. No, we cannot shirk this responsibility, we cannot say we have no chance; but we must realize what a fulness of life might be ours for the asking, and ask. And there is no long pilgrimage to be made to have our longings answered; for, again to quote Dr. Clarke, "our teachers are the heavens and the earth, day and night, work and rest, nature and society, heavenly inspirations and human sympathies, success and failure, sickness, pain, bereavement, all of this great human life. And with this teaching," he adds, "there must be the earnest desire and purpose in

our own soul to grow, to become deeper, higher, nobler, year by year." Every-day life, with its responsibilities, its joys and sorrows, is the greatest opportunity offered to us all, and perhaps the one oftenest neglected. But to the earnest soul opportunities are everywhere, and everything is an opportunity. Emerson's text to the essay on History is—

"I am owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand, of Plato's brain,
Of Lord Christ's heart and Shakspere's strain";

and, in reading Principal Shairp's "Culture and Religion," I came across a passage which contains the same thought: "The professional man, who, over and above his daily duties and business relations, has learned to feel that he has other relations, wider and more permanent, with all his fellow-beings in all ages,—that he is a debtor for all he has and is to a wider circle of things than he outwardly comes in contact with,—that he is heir of all the great and good who have lived before,—is not on that account a worse workman, and is certainly a higher and better man."

We *are* owners of the sphere, and heirs of the great and good of all ages; and I cannot yet believe that those who claim to have no chance in the world have faithfully tried to make the most of their talents. Life is made worth living by this grasping of our opportunities, by growing higher, deeper, wider, as the days and years go on; by conquering difficulties, and acquiring more and more power. What is this guild, the church, the Sunday-school, the various occupations in which we are daily engaged, our books and music and friends,— what are they all but great opportunities given us for our own perfection, that we by growing toward perfection may make the whole world wiser, better, stronger?

The question will arise, of course, whether self-improvement is not a selfish aim. Undoubtedly, a man devoting himself to self-culture is in the greatest danger of becoming selfish and narrow, unless he seeks thus to advance the good of others as well as his own, and thus to serve God and man better, and to do the common duties of life more ably. Dr. Clarke tells a story of two young men he once knew: "One adopted for his aim philanthropy, the other self-culture. One thought to do good, the other to educate himself. After a while the youth who sought self-culture found that, to get it, he must leave the still air of delightful study, and go out to help his brother man. He found that he needed work, sympathy, society, in order not to freeze; and so, in order to gain self-development, he became a man of usefulness. The other, who began by doing good, found himself at last growing shallow. He had emptied himself, and had to stop and fill himself full again. He said, 'I must be something, in order to do something: I must gain, in order to give.' So, from motives of philanthropy, he proceeded to cultivate his mind and develop his faculties."

We admit, then, the possibility of selfishness resulting from a misdirected study of self-improvement; and this is not the only danger to be avoided. There is the morbid self-consciousness, the unhealthy state of mind and soul, which is the natural outgrowth of a feverish, impatient search after truth. Patience must have her share in the work.

Then there is the temptation to acquire a superficial knowledge, to give one's time to so-called accomplishments,—a good example of which I recently heard. A young lady, having graduated from college, is spending the best years of her life travelling here and there, seeing and hearing notorieties of all kinds, with the avowed aim of making herself a brilliant conversationalist. Were she pursuing a better end with the same zeal, great results would follow.

Being fully alive to these dangers, we can keep on our guard against them, and learn to use our opportunities in the best way, in order to escape them. And, again, what are our special opportunities, here and now? "The heavens and the earth, day and night, work and rest," are the common teachers of humanity; but we have advantages which are not yet given to all. In connection with our Post-office Mission, we have eager letters from men and women in the West and South, full of gratitude for a half-dozen sermons or a package of *Christian Registers* which we have sent them, and which they value highly. We are lending books in Idaho, California, and the Southern States, to men who read them eagerly and ask for more. We are brought into close touch with people who long for the advantages we take as a matter of course. Many of them would regard a month in Boston, with access to its libraries, lecture-rooms, art galleries, and music halls, as a priceless opportunity, and reach out to us for the light which they miss in their own surroundings with an earnestness which throws into bold relief our somewhat indifferent and unappreciative attitude toward our advantages. We do not realize the effort made in the West and South by men and women who want culture and light. Outside of New England public libraries are found only in the largest cities; and, in order to be well informed and up to the times, a man must own a large private library. This he cannot always do, and is glad to borrow

volumes from a Post-office Mission or some such organization, if only for a few weeks.

Hundreds of people in out-of-the-way places have no greater excitement or pleasure than that caused by the monthly arrival of a magazine sent by some mission or individual; and, if this fact were more generally appreciated, perhaps many whose magazines now accumulate only to become worthless paper would interest themselves to procure names of those who would be glad to receive them second-hand.

To realize our opportunities, to make good use of them, and to pass them on to others, is our undeniable duty. College graduates establish College Settlements and promote University Extension; men and women fresh from the inspiration of New England life found schools in communities of negroes and Indians; and a great work is being done in distributing good reading matter throughout the country. But we do not need to seek for our opportunities through these mediums. Everything is ours to take or leave; and the question is, Which shall we do? Shall we find inspiration in nature,—

"Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything"?

Or shall we pass these wonders by unnoticed, and drift along uninspired, unimproved, by God's great gifts? It is a matter of choice and will far more than of circumstance or surroundings, and our duty is clear.

The guild at Chemsford, Mass., has adopted a service to be used at each meeting. The bond of union is repeated each time. The topics for February were "The Use of Time," "Honesty," "George Washington," "Earnest Working."

The Young People's Society at Pittsfield, Mass., is reported as being in a flourishing condition, this being the most prosperous period it has reached.

At the Church of the Disciples in Boston there is a Young People's Club which in some of its features resembles a guild; for it is the purpose of the organization "to encourage and strengthen each other in all aspirations to excellence and nobility of character."

We learn that Rev. S. W. Sutton, among the good things he has done in Trenton, N.Y., has started two guilds, one for the young people, and the other for a still younger class called the Junior Guild.

The editor would like to know who wrote the guild paper submitted for publication, entitled "The Cultivation of the Present." Neither author nor place is given.

The fifth anniversary of the guild connected with the Third Religious Society of Dorchester, Mass., was observed on the evening of January 20. There were delegates present from a number of societies, including some of the evangelical churches of the neighborhood. Miss Kate L. Brown, Mr. Ashley P. How, Mr. E. J. Lewis, Jr., and Mr. Henry Bourne spoke on the subject of guilds.

We have received a card giving the subjects and leaders in the Theodore Parker Fraternity of the church in Fitchburg, Mass., which was organized on New Year's Day, 1893. We mention a few subjects: "Sincerity," "The Best Thing in the Bible," "Life and Works of Emerson," "The Charities of Fitchburg," "What can we do for Temperance?" "Patriotism."

The Greenfield (Mass.) *Unitarian* has nearly finished its second year, we learn in the January number. The editor of this department is glad to acknowledge indebtedness for the receipt of this enterprising parish paper, which is published by the Guild of the Good Shepherd.

The Young People's Unitarian Society of Portland, Me., issues a card of subjects and leaders, extending from December 11 to June 11. We find among the topics the following: "Quakers," "Robert Ingersoll," "Discharged Convicts," "What is the End of Living?" "Tenement Houses," "Slang."

The president of the Alliance had the pleasure of preaching before the Channing Guild of Newton, Mass., on January 22, Mr. Hutchinson presiding at the meeting.

The Lenten services held Sunday evenings in the First Parish, Dorchester, Mass., are under the auspices of the guild.

Guilds will take notice that there will be a series of six Lenten lectures held in Channing Hall, Boston, on successive Saturdays, beginning February 25, under the management of the National Bureau of Unity Clubs, assisted by the Guild Alliance. The subject is "Devotional Leaders and Writers." The hour of meeting is 3 P.M. The speakers and subjects are as follows: The Spiritual Life of the Early Church, Rev. Howard N. Brown; The Spirit of German Mysticism, Rev. Lewis G. Wilson; The Spirit of Spanish Mysticism, Rev. Francis Tiffany; The Spiritual Life of the Modern Church, Charles F. Dole; The Devotional Literature of England, Rev. Francis B. Hornbrooke; The Spiritual Life in Some of its American Phases, Rev. G. W. Cooke. There will be a devotional service each time. The president of the Alliance spoke at the meeting of ministers in Boston, on Monday, February 6, on "The Significance of the Guild Movement."

B. R. Bulkeley.

UNITY CLUBS.

In a neat little pamphlet the Unity Club of Cleveland, Ohio, gives its list of officers, order of business, constitution and by-laws, course of study, and list of members with the places of residence. The club has two courses of study, one of the English drama and one of modern social topics. The first course discusses the rise of the English drama, Christopher Marlowe, Shakspere for three evenings, Philip Massinger, actors and acting, and the theatre. The social topics studied are Educational Systems, Work among the Poor, American Home Life, The Kitchen and the Domestic, The Influence of the Press, Municipal Government, Immigration, and the Problem of Government. The meetings are held fortnightly in the parlors of Unity Church, on Monday evenings. The constitution says the club "is and shall be considered as an associate branch of Unity Church."

The literary section of the Unity Club of Minneapolis, Minn., is devoting fifteen evenings to the study of the history of the United States from the Revolution to the Civil War. Leading men and women of the city are to speak before the club in this programme. The opening evening was given to a lecture by Dr. James K. Hosmer on "The Revolution from the Standpoint of a Great-grandson." The last evening is to be given to a lecture by Rev. H. M. Simmons on "Our Nation in History."

The Unity Club of Westboro, Mass., is devoting nine evenings to a study of Unitarianism in its various phases. Its topics are Early Unitarianism in Europe, Early Unitarianism in America, Channing, Parker, Emerson, Martineau, King, Recent American Unitarianism, and Unitarians in American Literature. Such a survey of Unitarianism as this, we apprehend, will be helpful in any church, and is really necessary in order that opinions may be clarified and convictions established.

The Second Parish Club of Worcester, Mass., has five sections or is giving attention to five different topics. It devotes ten evenings to studies in Christian history. The subjects are the Nicene Council, Monasticism, the Crusades, Popular Religion in the Middle Ages, Scholasticism, Survivals of Paganism in Christianity, Christianity and Art, Rise of Universities, and the Revival of Learning. Five evenings are given to present day topics, which are the Care of the Poor, Trades-unions, Prison Reform, Trusts, and Influence of the Modern Novel. Two evenings are to be spent with the music of Mendelssohn, with the aid of the church choir. Three evenings are to be taken up with stay-at-home travels in the Holy Land, Holland, and Scotland. Two evenings are occupied with illustrations of art history, the special topics being Greek Sculpture and Egyptian Art. The stereopticon is to be used on the evenings of the art and travel sections.

The Unity Club of All Souls' Church, Chicago, is as active as ever. It has novel, philosophy, Browning, World's Fair, and German sections. The novel section is studying Bulwer's "Last Days of Pompeii." The philosophy section is employed on Spencer's "Justice." A dozen lectures on the World's Fair are being delivered by persons connected with its various departments, and especially for the benefit of young people. A University Extension course of lectures is being given in the church by Dr. Frederick Starr on "First Steps in Human Progress." Another course is on "The Religion in the Talmud," and is given by Rabbi Emil G. Hirsch. A second course by Dr. Starr is to be on "The Native Races of North America."

The Unity Club of Rochester, N.Y., has been studying Emerson's "Nature, Addresses, and Lectures," Browning's "Selected Poems," and George Eliot's "Spanish Gypsy." To these studies it has given seven evenings from November to January. With February 1 it took up the study of social topics of current interest, to which it is devoting a half-dozen evenings. The programme says that "the three ends at which the club aims are noble reading, careful writing, thoughtful talking. To one whose reading, writing, talking, all are bettered by it, the club is no small educator.

GEORGE W. COOKE.

TEMPERANCE NOTES.

At the regular monthly meeting of the Executive Committee of the Unitarian Temperance Society at 25 Beacon Street on Monday, February 6, an invitation was extended to the members to meet with the committee.

A report covering the work of a year was read by the secretary, showing that the purposes of the society were being steadily carried forward. There is a steady though not very large demand for our publications. Between five and six thousand have been sent out on special calls since last February, among them fifteen hundred to the colored teachers in the South. Eleven thousand have been printed to keep the supply on hand. There has been an active demand for the little tract "Don't Smoke," and many orders are coming in for its companion, "Don't Drink,"—both kind words of advice and warning to our American boys, and

both the last work of our dear and lamented Dr. Livermore.

We hear that our tracts are eagerly taken up, and are commended for the freshness and breadth of treatment. One distributor says, "They are of that kind that do not gather dust on the shelves." Much more could be done in circulation if the funds of the society warranted a freer and larger giving. As the tracts are offered gratis, and usually the postage on them is prepaid, it makes a drain on our limited treasury to supply the orders.

The Executive Committee is on the lookout for additions to the growing list of publications. Among the most recent is Rev. William C. Gannett's "Seven Studies in Temperance," written at the suggestion and under the encouragement of Rev. C. R. Eliot, president of the society. This little manual, so concise, yet so suggestive and searching, is itself a little encyclopædia of facts and suggestions. It has been most favorably noticed by distinguished workers, among them Mrs. Livermore and Miss Frances Willard. Though not really placed upon sale till a month ago, already about half the edition has gone. It is the hope of the directors that this book, put at the low price of ten cents, will meet with a wide sale, and find its way into our Sunday-schools, adult classes, Unity Clubs, guilds, and young folks' societies.

The resolutions passed by various local conferences on temperance, collated by Rev. George W. Cooke, were published in the *Christian Register*, and were afterward put into tract form, and are now being sent out with other orders. They show that our churches are awake to the importance of this subject so far as passing resolutions is concerned; but there is need and room for a much larger activity. As a practical scheme in this direction, and at the solicitation of several of our ministers, the plan of a Total Abstinence League was presented by Mr. Eliot. A circular has been issued and sent to all the ministers and Sunday-school superintendents in our denomination, asking their co-operation.

Two cards were issued containing pledges of total abstinence,—Card A from intoxicating liquors, Card B including abstinence from tobacco.

Several Sunday-schools have responded; and the league is now formed, and it is hoped will show a large enrolment of our young people.

A new paper has been published in the interests of Unity Clubs, guilds, and temperance societies, called *Our Young People*, edited by our agent, Rev. George W. Cooke. We hope from this paper to get into touch with our young folk. The price is only twenty-five cents a year, and it is issued monthly from 25 Beacon Street, Boston.

A service appropriate to the memory of Rev. John Pierpont, to be used by our Sunday-schools on Temperance Sunday in April, is under preparation by Mr. Cooke. The success attending the service of "Patriotism and Purity" two years ago, and the wide acceptance of the "Suggestions" offered for Channing Sunday last year, have encouraged the committee to continue this work. The date of the service will probably be a Sunday in April toward the close of the month.

The society has prepared and forwarded a protest against the sale of intoxicating liquors within the grounds of the World's Fair at Chicago.

The matter of appealing to Congress for an appropriation to provide for statistics in the liquor traffic of the country has been under consideration. The President has conferred with Hon. Carroll D. Wright and others. A petition has been prepared, and measures are being taken to proceed in the matter.

The membership of the society is about three hundred. It is very desirable that it should be increased. Any one may become a member by the payment of $1 annually. If there could be half a dozen members in every society, it would be a nucleus about which the temperance sentiment might gather, and lead to greater activity in all our churches. G. H. Hosmer.

WOMAN'S WORD AND WORK.

The fourth regular meeting of the New York League of Unitarian Women was held in the Church of the Saviour, Brooklyn, on Friday, February 3, at eleven o'clock, the president, Mrs. Chadwick, in the chair. The reports of the secretary and treasurer were read and approved. The report of the Religious News Committee was read by Mrs. Woude, of the Philanthropic Committee by Mrs. Mayne. Mrs. Dix then presented the cause of a young lady student at Meadville, and the annual collection was then taken.

The subject for the day was "Reforms and Reformers": (1) Who is the True Reformer? (2) Prisons and Reformatories. Mrs. Chadwick introduced the first speaker as the daughter of William Lloyd Garrison, Mrs. Henry Villard of New York, Mrs. Villard spoke as follows:—

The mightiest weapon in the battle of human progress is the protesting spirit which cries aloud and spares not the wrong-doer nor his evil deeds. In the midst of the tranquillity born of the peace of death some brave soul is sure to break the silence with a clarion call to arms, to put down Iniquity, and to place Justice on the throne. If the cause is truly great, the single voice is sooner or later joined by a chorus of voices which finally sing in unison the song of victory. The single voice stands

for reform, and the union of voices for reformers.

The reformer must possess special qualities for his work. Above everything else he must have exceptional purity of character. He must submit to unusual criticisms, to fiery denunciation, to perils which may cost him his life, but he must through it all be above reproach. The reformer, when he asserts the living principle, is everywhere met by the bugbear of expediency; and it is no small part of his great work to teach the meaning of the word "principle." It is strange that many excellent and exemplary people still fail to comprehend that a principle is as unchangeable as the laws which govern this universe, that there are no times or occasions when we must abandon it, and that with the result of our devotion to it we have no concern whatever. The result of right-doing is always right.

Of the various reforms demanding our attention to-day, the first is woman's opportunity in the home, the training of children so that they shall be able to withstand temptation. Secondly, the training of young girls should be more like that given boys. Mrs. Villard made a strong plea for coeducation, and, after treating briefly various questions of the day, closed as follows: The need for reforms to-day is as great as it ever was. With all the shortcomings of our republican form of government, we have to a greater extent than any other nation freedom to protest against wrong-doing, and that means power to enlighten the ignorant, to awaken sympathy in the callous, to arouse enthusiasm in the apathetic, to touch the tender cords of feeling in the most indifferent, even though deeply hidden, till they vibrate to the harmony of "peace on earth and good will to men." In the march of the human race onward and upward women must stand side by side with men, bearing their banner aloft, on which is inscribed the sacred and inspiring word "humanity."

The second paper on "Who is the True Reformer?" was by Mrs. Esther W. Thompson. The true reformer is a rare and precious boon to the depraved; and the supply of so-called reformers (often truly good people, but having no tact for character-moulding) is much in excess of the demand. This is a field in which a desire to do good, although a first requisite, is not alone sufficient. The reformer requires mental and moral endowments which amount to a special gift. The character of children in reformatories and the vices most common among them were treated at length, and also the traits necessary to those in charge, to enable them to encourage the good and suppress the bad. While appreciating the value of reformatory institutions, Mrs. Thompson regarded a good home as the best possible reformatory. Mrs. Charles Chadwick gave an excellent paper on the topic "How shall we help the Hungry and Destitute?" Great stress was laid on personal effort to become familiar with the lives of unfortunate people and teach them to help themselves.

The last speaker was Mrs. Noah Chapman, who spoke on "Prisons and Reformatories." Mrs. Chapman gave an account of the punishment of crime in very early times, and showed how we still cling to many barbaric customs, as war and death penalty. The growth of the idea of reform in place of the idea of punishment was traced, and very fully illustrated by the lives of many prison reformers. It goes without saying that the root of reform lies in prevention, that great sociological and biological truths lie behind the question of development in every generation; and, as the world becomes more cognizant of these, education will have an improved foundation. Yet education with all its helpfulness has no potency in regeneration unless there is a spiritual force that shall sustain the will power to use it rightly.

Mrs. Chadwick then paid a tribute to Mrs. Gibbons as a wonderful example of a true reformer. After singing a hymn and repeating the Lord's Prayer, the meeting adjourned. M. H. H.

LITERARY NOTES.

We are glad to see that our quarterly, the *New World*, of which we have so much reason to be proud, is meeting with much favor in England. Many scholars and leaders of thought there, Unitarian and other, are speaking of it with warm praise.

Five volumes of Phillips Brooks's sermons are published by E. P. Dutton & Co. Price in paper, 50 cents; in cloth, $1.75.

The fullest and best statement we have seen of the case of Prof. Briggs up to date is found in the February number of the *Andover Review*.

The price of our new Southern monthly paper, which we mentioned last month, is 50 cents for six months. Send subscriptions to the *Southern Unitarian*, P.O. Box 643, Atlanta, Ga. A periodical of this kind will be of great assistance to our cause in the South if it can be supported. Will friends in the North help by sending subscriptions?

The *Andover Review* will be published hereafter as a bi-monthly instead of as a monthly. Its subscription price for the year (six numbers) will remain the same as heretofore, three dollars; and in all respects the review will remain the same as in the past, except that it will be a little enlarged.

Rev. John W. Chadwick is publishing in the *Christian Register* a series of very interesting articles on Dr. Henry W. Bel-

lows. Ever since the death of Dr. Bellows we have been looking for a Life of him to appear, and from time to time there have been intimations that we were not to be disappointed. These articles suggest anew the inquiry, When is the eagerly awaited book to be given us?

Rev. M. J. Savage's new volume of sermons, "The Evolution of Christianity," is one of the best that this able advocate of the liberal faith has given to the public. The sermons are twelve in number. Their titles are: "Old World Religion," "Judaism and its Hopes," "Conditions when Christianity was born," "Jesus and What he attempted," "The Influence of the Christ Idea," "The First Church and Paul," "The Problem of the Trinity," "The Church of Rome," "Growth away from Jesus," "The Protestant Revolution," "Science and the Church," "Free Christianity." Price $1.00. Geo. H. Ellis, Boston, publisher.

Rev. Thomas Van Ness, who has done such effective work for the Unitarian cause in the West, first as pastor of our church at Denver and later as missionary superintendent of our work on the Pacific Coast, celebrates his coming to the pastorate of the Second Church, Boston, by giving to the public, through Roberts Brothers, a book entitled "The Coming Religion." It is divided into five parts: 1. Introductory; 2. The Religion of Jesus, or the Gospel of Love; 3. The Religion of Science, or the Gospel of Evolution; 4. The Religion of Humanity, or the Gospel of Socialism; 5. Reconciliation and Conclusion. These headings give a very good idea of the general scope and thought of the book; but they do not tell of the vigor, point, earnestness, telling illustrations, and "livingness" everywhere present. The book will prepare everybody, even if they have not been prepared before, to expect from Mr. Van Ness a stirring, influential, and efficient ministry in Boston.

We are in receipt of bound volumes of the *Sunday-school Helper* and *Young Days* for 1892. These are monthly magazines published by our English Unitarian brethren, the latter for children for home reading, and the former, as its name suggests, for Sunday-school scholars and teachers. They are both full of good things. Our own Sunday-school Societies are publishing of late some particularly good manuals and lesson series, but nothing better than much in the same lines that is found in the *Helper*. We are glad to see the *Helper* reprinting some series of lessons written by our American workers. We might reprint to advantage some things from our English brethren.

The Brookes Fund to supply Unitarian books to ministers of limited means, who are desirous of obtaining the same, has furnished donations of books during the past year to one hundred and thirty-three clergymen, residing in twenty-five different States, and representing seventeen different denominations. Since the establishment of the fund in 1854 until the death of Prof. Huidekoper last year, libraries have been furnished to over five thousand ministers, the total number of books thus distributed having been 74,000, valued at $60,000. Prof. Huidekoper was largely instrumental in securing the establishment of the Brookes Fund, and was in charge of it from the beginning up to the time of his death. It is now managed by his daughter, Miss Anna J. Huidekoper, with the co-operation and advice of Prof. H. H. Barber. A circular just received, filled with extracts from letters of grateful acknowledgment written by recipients of the books, gives new evidence of the wide-spread usefulness of this excellent benefaction.

A new and cheaper edition of Rev. Howard MacQueary's book of sermons and lectures, entitled "Topics for the Times," has just been issued in the Lovell Literature Series. Price, cloth, $1.25; paper, 50 cents. These discourses are fresh, pointed, instructive, popular discussions of subjects of living interest, such as the "Conflict between Capital and Labor," "Nationalism," "The Views of Henry George," "Popular Ideas of Poverty," "The Negro in America," "The Bible in the Public Schools," "The Sabbath Question," "Bible Criticism," "The Use of Praying," "Life after Death," "Unshaken Religious Beliefs," "Should we have Creeds?" "The Real Rights of Woman."

Not only Unitarians, but many thoughtful persons in all denominations, feel the need of an abridged and expurgated edition of the Bible, especially for the use of children and young people,—that is, an edition leaving out such matter as the genealogical tables, the long and elaborate Levitical code, accounts of cruel wars, duplicate historical narratives, etc.,—things which cumber the volume for practical use as well as lower its moral value as a book of instruction for the young. To meet this need, two well-known scholars of the Episcopal Church, Profs. E. T. Bartlett and J. P. Peters, have compiled a work in three volumes, which they entitle "Scriptures, Hebrew and Christian, arranged and edited as an Introduction to the Study of the Bible." The two volumes embracing the Old Testament have been before the public for some time, but that on the New Testament is only recently issued. The price is $2.00 per volume. The publishers are G. P. Putnam's Sons, New York.

"In Spirit and in Truth."—This is a volume of peculiar interest, being a deliberate attempt to produce something constructive in the interest of the Unitarian Church, something broad enough to represent the religious spirit which envelopes individual

opinion and the religious truth which unifies a growing organization. It contains seven essays by prominent Unitarian ministers, men who are in a certain measure representative of the younger element in the ministry. There is, however, nothing juvenile or youthful about the literary work here presented; for a glance at the names of the seven contributors shows them to be among our best known preachers and writers, successful men in the prime of vigor, and whose names alone are a guarantee of the skilful and even masterly treatment of their special subjects. The essays are as follows: "The Philosophy of Religion," by Rev. George Croswell Cressey; "The Revelation of God in Nature," by Rev. L. D. Cochrane; "The Bible as Literature and as Revelation," by Rev. W. W. Fenn; "The Thought of God in the Bible," by Rev. Francis B. Hornbrooke; "The Revelation of God in Man," by Rev. S. M. Crothers; "The Christ," by Rev. Albert Walkley; "The Use of a Liturgy in Worship," by Rev. John Tunis. These essays are preceded by an admirable introduction by Rev. James De Normandie, which is really in the nature of a review. This book will certainly appeal to a large circle of readers, indeed to all liberal minds of every sect, as it breathes the spirit of universal religion in clear, devout, and positive tones. To suppose that there could be absolute unity of thought or ideal throughout these seven individual essays would be expecting both the undesirable and the impossible; and no doubt many readers who may be charmed by the poetic sweetness and simplicity of the treatment of "The Revelation of God in Man" will be puzzled by the apparent return in the essay entitled "The Christ" to the old, bewildering confusion of "substance" and "likeness," and still more surprised to read in the concluding essay that, while a liturgy is strongly advocated for use in Unitarian churches, it is of considerable advantage only to those "whose belief is centred around the sacrifice of Christ." The volume is admirable in appearance and typography. It is published by Geo. H. Ellis, Boston. Price $1.00.

"Things New and Old," published by E. P. Dutton & Co., New York, price $1.00, is a most delightful volume, containing some of the very best and most characteristic sermons of Robert Collyer. These sermons are good for everybody. They are life sermons. They are refreshing, healing, purifying. They breathe a glorious spirit of holiness and love.

Childhood. Published by A. L. Chatterton & Co., New York.—This is a new monthly magazine of all that concerns the welfare of children. It is addressed to parents who desire to give their children the advantages of the best training under modern ideas. It is a high-class magazine, well edited and well printed. $1.00 a year.

Godey's Magazine, in its sixty-two years of activity, has never before exhibited such attractions as now. It seems to meet all the needs of the most exacting family circle, from fiction to fashion, from science to music. The illustrations are excellent, the typography unusually good, and the general appearance of the magazine bright, pleasing, and in the best taste. Subscription price $3.00 a year. Godey Publishing Company, New York.

"Anthems for Unitarian churches."—This pamphlet is just what has long been needed, and will certainly be eagerly welcomed by ministers, choir leaders, and organists. It is a list of one hundred and seventy-eight carefully selected anthems that conform strictly to a high standard of musical taste, and at the same time in regard to the words breathe the spirit of Unitarian Christianity. Ministers are constantly requesting their organists to refrain from using Orthodox and Trinitarian responses and anthems. Here is a chance to put into the hands of the choir a list of perfectly appropriate pieces. A preface, treating of the considerations which have guided the selections as regards music is written by Mr. Frank J. Wills, and the same in relation to the words by Rev. Herbert Mott. Published by Geo. H. Ellis, and can also be had at the American Unitarian Association Rooms. Price 10 cents.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the reviews and magazines of the month:—

The Arena (February).

Religious Thought in Japan. By Kinza M. Hirai.

The New Education and Character Building. By James R. Buchanan.

Proportional Representation. By W. D. McCrackan.

The New Old Testament. By John W. Chadwick.

Compulsory National Arbitration. By Rabbi Solomon Schindler.

The Power and Value of Money. By M. J. Savage.

Women Wage-earners. Part II. By Helen Campbell.

The Sanitarian (February).

Cholera Quarantine and Immigration. By C. W. Chancellor.

Manure Nuisances and Diphtheria. By John C. Thresh.

Mineral Waters. By A. N. Bell.

The Atlantic Monthly (February).

Books and Reading in Iceland. By William E. Mead.

The English Cambridge in Winter. By Albert G. Hyde.

Count Rumford. By George E. Ellis.
White Mountain Forests in Peril. By Julius H. Ward.

The Review of Reviews (February).

Jay Gould. A Character Sketch. By W. T. Stead.
American Millionaires and their Public Gifts.
Recent Results of Municipal Gas-making.

The North American Review (February).

How to revise the Tariff. By William M. Springer.
Changes in the Church of England. By the Dean of St. Paul's.
Criminal Law in France. By Madame Adam.
Europe at the World's Fair. By Sir Henry Wood and Theodore Stanton.

Scribner's Magazine (February).

From Venice to the Gross-Venediger. By Henry Van Dyke.
Personal Recollections of Charles Sumner. By the Marquis de Chambrun.
From Spanish Light to Moorish Shadow. By Alfred J. Weston.
Impressions of a Decorator in Rome. By Frederic Crowninshield.

Lend a Hand (February).

Crime and its Punishment. By Arthur MacDonald.
Social Problems of a Country Town. By Roderick Stebbins.
The Incoming Administration and the Indian. By Herbert Welsh.
Government Schools and Contract Schools. By Daniel Dorchester.

The Century Magazine (February)

An Embassy to Provence. By Thomas A. Janvier.
Franz List. By Camille Saint-Saens.
An Art Impetus in Turkey. By John P. Peters.
Life in the Malay Peninsula. By John Fairlie.
Leaves from the Autobiography of Salvini. By Tommaso Salvini.

The Andover Review (February).

The Contrast and Agreement between the New Orthodoxy and the Old. By George A. Gordon.
Applied Christianity: Who shall apply it First? By Charles W. Clark.
Religious Instruction in Public Schools. By N. S. Burton.
Browning's Philosophy of Art. By D. Dorchester, Jr.
The Case of Prof. Briggs.

We are learning to think of all truth, whatever its source or however it comes to us, as so many sentences in the ever-growing book of God.—*Minot J. Savage.*

NEWS FROM THE FIELD.

Rev. Sophie Gibb, late of the Universalist ministry, having sustained a thorough examination covering all points bearing upon her qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that she is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. Chaffin, *Chairman.*
D. W. Morehouse, *Secretary.*

Rev. F. E. Matlock, late of the Congregationalist ministry, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. Chaffin, *Chairman.*
D. W. Morehouse, *Secretary.*

Rev. J. H. Mueller, late of the Congregationalist ministry, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. Chaffin, *Chairman.*
D. W. Morehouse, *Secretary.*

Ann Arbor, Mich.—Unity Club has been giving the people of the town and the students of the university some rich treats in the way of lectures. Four weeks ago Rev. James Kay Applebee delivered four Shakspere lectures in the club course, which crowded the church, and were pronounced masterly by everybody. After Mr. Applebee came Rev. Anna H. Shaw, and spoke on "God's Women." Miss Shaw had never spoken in Ann Arbor before. She is an able, popular lecturer. The Unitarian King's Daughters gave her a reception in the afternoon, at which she met perhaps two hundred of the young lady students of the university.

Mr. Sunderland is giving a series of seven Sunday evening sermons on "The Labor Problem and its Proposed Solutions." The subjects considered are the following: 1. "The Relations of Capital and Labor: The Capitalist's View; The Workman's View; What is the Labor Problem?" 2. "Trades-unions, Strikes, and Arbitration as a Solution of the Labor Problem." 3. "Restriction of Immigration as a Solution." 4. "The Single Tax and Other Proposed Improved Methods of Taxation as a Solution."

5. "Co-operation, Profit-sharing, Capitalization of Labor, etc., as a Solution." 6. "Nationalism and Other Forms of Socialism as a Solution." 7. "Summary of Conclusions reached. Some Things that are Clear."

Arkansas City, Kan.—Under the able and vigorous leadership of Rev. C. H. Rogers the new Unitarian society here is making a fine start. The congregations are large. The need is great for a church home.

Boston, Mass.—Some exceedingly interesting subjects have been ably presented and discussed at the Ministers' Monday Club meetings during the past month. Mrs. Lucy Stone gave an admirable talk upon "Equal Suffrage for Women."

The Ministerial Union had an exceedingly instructive paper from Rev. Pitt Dillingham at its meeting February 27, on "A Word from the New Education to the Unitarian Church."

The first of the series of Lenten lectures in the Channing Hall course was given February 25 by Rev. Howard N. Brown, and was a most impressive discourse upon the spiritual life of the early Church. If this high and inspiring tone can be maintained, the course will be long remembered by all who are fortunate enough to be able to attend.

A full calendar of services relating specially to the Lenten season has been issued by the Suffolk Conference, covering all the Unitarian churches in the city. The services where other ministers than the pastor of the church are to preach are as follows:—

First Church, Wednesdays, at 4.30 P.M.: March 1, Rev. Francis G. Peabody; March 8, Rev. Edward E. Hale, D.D.; March 15, Rev. Stopford W. Brooke; March 22, Rev. Ellery C. Butler. Passion Week Services: Wednesday, March 29, 4.30 P.M., Rev. Minot J. Savage; Thursday, March 30, 8 P.M., holy communion; Good Friday, March 31, 11 A.M., Rev. Stopford W. Brooke.

King's Chapel, Wednesdays, at 12.05 noon: A half-hour devotional service, with brief address. Passion Week Services at 5 P.M.: Monday, March 27, Rev. Augustus M. Lord; Tuesday, March 28, Rev. Edward Hale; Wednesday, March 29, Rev. Charles F. Russell; Thursday, March 30, Rev. Benjamin R. Bulkeley; holy communion at 8 P.M., Rev. B. R. Bulkeley, celebrant; Good Friday, March 31, Rev. John Tunis,—service and sermon at 11 A.M., by Rev. John Tunis; Saturday, April 1, Rev. Andrew P. Peabody, D.D.

The hope which we expressed a few months ago that Boston was to have a really worthy Parker Memorial in the shape of a beautiful new church on Commonwealth Avenue is for the present dampened, as the proprietors of the Church of the Unity have unanimously voted to decline the offer of the Benevolent Fraternity to join in the undertaking.

The Boston Association at its February meeting passed unanimously a touching testimonial in memory of Phillips Brooks, closing with the following paragraph:—

"For such a record of illustrious virtue and usefulness, for the rich afterglow his departure has left on our sky, for the certainty that his name and influence will long be a working power for the furtherance of humanity in the ways of liberty, light, and love, we congratulate the Church of his choice and all of every name who see in such advances of mankind, and in the production and fruitage of such a life, the growing triumphs of the kingdom of God."

Brockton, Mass.—Rev. Pitt Dillingham has accepted the call to the pulpit of the Unitarian Church; and there is a general feeling of gratification throughout the society, every one anticipating great prosperity as a result of this settlement.

Burlington, Vt.—"While we feel ourselves somewhat isolated," writes a correspondent, "and quite outside of actual fellowship with the churches of our cause, and much regret that it is so, we do not labor in vain. During the church year that is closing our parish has been very ably ministered unto by Rev. H. L. Wheeler, whose pulpit services and ability are of a high order. The first Sunday evening of each month we have had vesper services, with appropriate music, and talks by the pastor on the religion of the poets, including Whittier, Longfellow, Lowell, and Browning, with finely rendered selections from the poems of these supreme singers, to large and sympathetic audiences. On the Sunday following the death of Bishop Brooks we were given a fine discourse on the lesson of his life and spirit, it being the only church in town where mention was made of him that day. Mr. Wheeler has brought much excellence and literary ability to our church and town, and is thoroughly appreciated by many friends."

Cedar Rapids, Ia.—Rev. James Kay Applebee has been giving a series of four lectures here on Shakspere's "King Henry V."; "Home Life and Home Lessons," illustrated by readings from Dickens; "Our National Holidays"; and "Nationalism." The lectures were very able, and created much enthusiasm.

Chicago, Ill.—Arrangements are being made for a special building for the accommodation of Unitarians and their friends during the World's Fair. It will contain about forty rooms, with all modern improvements. Its situation is only about a block and a half from one of the entrances to the Fair grounds, so that guests will easily walk

to and fro. It is also near the electric cars and the elevated railway, as well as the Illinois Central, so that communication with the central part of the city will be quick and easy. Everything possible will be done to make the place a pleasant home and headquarters for Unitarians. Prices will be reasonable. For information send to Mrs. R. H. Kelly, 1018 Chamber of Commerce, Chicago.

Cincinnati, Ohio.—The First Church, Rev. George A. Thayer, publishes the following announcement card: Sermons by the pastor: March 5, "The Light Word"; March 12, "A Frivolous Life"; March 19, "Spiritual and Unspiritual Living"; March 26, "A God who hides himself."

Fitchburg, Mass.—The month of January has been a very busy one in the old First Parish of this city. The new year was opened by the organization of the Theodore Parker Fraternity by the young people, who will hold religious meetings weekly. The purpose is well set forth in the speech with which the president greets a new member. He says: "We want to lead a loving, helpful life. Hence we come together to study what it is, and to assist each other here and elsewhere to live such a life. We hope to do this by studying religious truth, by doing worthy deeds, and by cultivating the spirit of worship. Do you join us sincerely and frankly for the purpose of uniting in this spirit and work; and will you, so far as in you lies the power, live up to this spirit?" To this the new member replies, "I will." Then answers the president, "I greet you cordially as a member of the Theodore Parker Fraternity." The printed programme, with topics and leaders from January to June, is already issued. On the 11th of January the parish celebrated the one hundred and twenty-fifth anniversary of its organization by a first annual supper, the idea of which was to have toasts responded to by the representatives from the ten different departments of the church work. An excellent dramatic and musical entertainment followed. The evening was a great success and a similar programme will be provided for all years in the future. The thirty-fourth annual "Charity Party" was given January 20 in city hall. This year the party netted $500. On January 25 and 26 the parish entertained the Worcester Conference. Fully two hundred and twenty-five strangers besides the people of the city were in attendance.

At present there are two study classes connected with the Social Club, which has also a dramatic section. One class, led by Rev. W. F. Greenman, is studying Emerson: the other, led by Miss Mary L. Garfield, is studying Kingsley's "Hypatia," with collateral topics in Egyptian history and fine arts. A club of young ladies, called the Witch Hazel Club, meets every Friday afternoon to sew. Last year this club educated and clothed a girl at the Montana Indian School, and sent a contribution of $15 to the Baldwinville Hospital for Children. This year they will work through the agency of the Boston Children's Aid Society. The Unitarians of the city have been prominent in introducing the Associated Charity methods this year. An office open daily, in charge of a competent agent, is the result of the season's agitation. Rev. W. F. Greenman is chairman of the weekly conference meeting for friendly visitors. The Unitarian cause in the city is certainly prosperous and active.

Galveston, Texas.—Mr. Preston is indefatigable in his zeal and labor for church extension in Texas. His friends in Galveston are helping him generously in his different undertakings. He has begun evening services in Houston. It is too much for him to undertake alone. We must find a Paul for this young Timothy if we are to renew the apostolic successes. Indeed, we ought to see that no minister goes alone to these distant parts and large fields. "Two by two" is the apostolic order.

Grand Rapids, Mich.—The work goes on here very satisfactorily. The conference meetings every Wednesday evening are especially well attended and full of interest. The topics for March are as follows: 1, "Inspiration from the Prophets," Mrs. I. M. Turner; 8, "Ways to help our City," Mila F. Tupper; 15, "The Lord's Prayer," Mrs. Louise Burnett; 22, "Religious Possibilities of the Public Schools," Gerald Fitzgerald; 29, "Losing Life to save it," John xii. 32–28, Mrs. A. O. Smith.

Haverhill, Mass.—Rev. James E. Bagley has just started for Europe for a few months' necessary rest and change, his church having granted him leave of absence, with permission for Rev. Mrs. Bagley to fill his pulpit and arrange her own exchanges in his absence.

The Alliance lately formed is already doing good work.

The Altogether Club in connection with the church is having a course of evening lectures from prominent outsiders upon temperance.

Rev. M. J. Savage is to lecture here this month upon a social topic.

Rev. Mrs. B. P. Bagley was appointed last June member of the Advisory Council of World's Congress Auxiliary on Religion.

Helena, Mont.—A correspondent writes us of the Unitarian movement which Rev. J. H. Crooker has so successfully organized here: "Our work is very prosperous. Many of the most influential people of the city and the State are with us. Our Sunday-school is growing. Our circulation of American Unitarian Association tracts is large. The spirit among us is enthusiastic. Over one-fourth of our contributors are college-

bred men and women. The hall in which we meet is full to overflowing. Mr. Crooker has a strong and fast growing influence. He is chaplain of our State Senate."

La Junta, Col.—A little company of Unitarians here in this new railroad centre have established a little library and reading-room as a counter-attraction to the saloons and evil places with which the town abounds. But, alas! already the orthodox churches are making war upon it, because it "desecrates the Sabbath" in being kept open on Sunday, the day when the need for it is greatest, and when the saloons are most active. It looks now as if orthodox bigotry might compel the closing of this one place in the town where young men can go on Sunday afternoon and be under safe and elevating moral influences.

Minneapolis, Minn.—The *Church News* is the name of a bright and wide-awake church paper published monthly by the Young People's Association of the Church of the Redeemer (First Universalist). It gives news of all the nine liberal churches of Minneapolis and St. Paul. Each number contains a sermon by Dr. Shutter, besides other good reading matter.

Newton Highlands, Mass.—The hall in which the Unitarian congregation has been holding four o'clock Sunday services was burned on Sunday night, February 5. The Episcopalian parish has very cordially offered the use of their chapel (it being not yet consecrated) to the Unitarians, and our services will be held there. The Newton ministers, Rev. Messrs. Hornbrooke and Jaynes (Unitarians) and Rev. Mr. Priest (Universalist) and Rev. Mr. Allen of Needham have taken turns in preaching.

Northfield, Mass.—The installation of Rev. George F. Piper over the First Parish at Northfield, February 7, was an occasion of interest to the old church and its many friends. Mr. Piper's usefulness to the Unitarian cause in important pastorates and as secretary of the Sunday School Society and the standing of the church were alike recognized in the interested attendance of prominent clergymen of the denomination. The sermon was by Rev. Grindall Reynolds. Rev. Alfred Free of Turner's Falls, brother of the recent pastor of the Northfield church, made the opening prayer. Rev. F. W. Holden, just settled in Bernardston, conducted the responsive reading; and Rev. R. C. Wilby of Deerfield read from the Scriptures. Following the sermon, Rev. Thomas Weston made the prayer of installation. The right hand of fellowship was extended in a happy way by Rev. C. B. Elder of Keene, N.H. Rev. J. C. Parsons of Greenfield made impressive use of the charge to the pastor, not presuming to advise one of Mr. Piper's ripe experience, but only to hold the mirror before him to reflect what must be his own thought at such a time, chiefly that the only service a minister can do is to help the spiritual natures of his people, this underlying every effort. Rev. Bradley Gilman of Springfield addressed the people in a hearty, practical tone. Rev. Arthur A. Brooks of Greenfield offered the closing prayer.

Ontario, Cal.—We are starting well on our second year. Considering that Mr. and Mrs. Sprague could find but three Unitarians when they first visited our little city, it is remarkable that we have varying from thirty-five to seventy every Sunday afternoon, besides having a very prosperous Unity Club and a good Sunday-school. Mrs. Sprague recently preached for us four Sundays in succession; and she not only held the congregation, but drew from outsiders very greatly. On New Year's Day the hall was more than full to hear Mr. Sprague's sermon on "The Use of Time."

January 15 Rev. P. S. Thacher of Santa Barbara preached for us in exchange with our pastors.

We are trying this year to get along without any appropriation from the American Unitarian Association.

Pacific North-west.—The first session of the Pacific North-west Conference was held here January 25 to 27. The opening sermon on Wednesday evening was by Dr. T. L. Eliot of Portland. "Their Rock is not as our Rock" was the text. The discourse was of a doctrinal character, and brought out with vigor and firmness, but without harshness, some of the fundamental differences between the liberal views of religion and the views that are not usually called liberal. He spoke of the unfair way in which the so-called Orthodox treat Unitarians, while at the same time he did not say that Unitarians themselves were beyond criticism. He stood for frank and just criticism, and his sermon put into practice what it preached. An evangelical minister present said, with reference to the criticisms, that there was "much justice in them." Three of the other churches in the city were represented in the congregation by the presence of their respective pastors,—Episcopalian, Congregational, and Disciple. The Methodist minister attended a part of the next day's session of the conference. In the course of Dr. Eliot's discourse he made an appreciative reference to the worth of Bishop Phillips Brooks as a Christian worker, teacher, and human helper, whose death the telegraph had announced the day before. The heavy day of the conference was Thursday, beginning with promptness at 9.30 A.M. with a devotional meeting, led by Rev. A. W. Martin of Tacoma. Thoughts suggested by a fresh study of the Messianic Hope was the theme of inspiration. The worth of a cherished though illusive ideal

in helping the better development of humanity was forcibly presented. Redemption by virtue of a transcendent aim was the keynote of the discourse, and the subsequent discussions and thought adjusted themselves to that high key. Hope in spite of defeat, high aims in spite of meagre attainment, aimlessness the unpardonable sin, were the dominant notes. Mr. Joseph Shippen, the able and amiable President of the conference, formally opened the same with a happy and characteristic address. Leonardo da Vinci's great painting of the "Last Supper" that would not haste to completion even at a duke's command, but which waited patiently for the more perfect vision to body forth the ideal face which was to form the centrepiece, was referred to as an apt illustration of the patience required by the artists of the spirit, who would mould higher phases of excellence in the souls of men. Six churches were represented by oral reports,—Macmillen, Olympia, Portland, Puyallup, Seattle, and Tacoma. A letter from Mr. R. L. Austin of Acosta told of the financial straits of the society there, and brought an appeal for help. Rev. Mr. Wilbur gave brief information concerning the society at Salem, Ore., and the one at Spokane, Wash. The reports given were in the main hopeful, and told of abundant work and growing power. Rev. Mr. Wilbur of Portland, in describing the work of the church there, spoke of it as a "seven-day church," whose doors are open every day to some worthy kind of human service. Miss E. F. Davison told of the Post-office Mission work in Portland, which for years under her wise and patient direction has ministered to a large and wide-spread constituency.

Rev. William G. Eliot, Jr., pastor of the church in Seattle, gave a paper on "Methods in Religious Thought." Rev. Alfred W. Martin followed with an address on "The Science of Right Living"; and Rev. William Mitchell, the new pastor of the church in Puyallup, delivered an address on the "Progress of Liberal Thought in the Evangelical Denominations." Mr. Mitchell, having recently escaped from the rigors of Canadian Presbyterianism, spoke from an inside point of view. Brief discussions followed each address. The platform meeting in the evening drew the largest attendance of the day. Some of the speakers that had been counted upon were absent because of sickness in one case and conflicting duties in another. The ministerial force was drawn upon to fill up the gaps. Probably, as a test for American citizenship, the draft called for the two Canadian brothers, Rev. Mr. Martin and Rev. Mr. Mitchell. As they both responded promptly and ably, the president was justified in saying he hoped they would lose no time in taking out naturalization papers. Mr. George M. Savage of Olympia, Mr. John Meeker of Puyallup, and Mr. Walter J. Thompson of Tacoma delivered addresses. The general topic of the evening was "Our Gospel and Mission." After the addresses refreshments were enjoyed in the parlors, the gentlemen serving the same to the ladies. Friday morning opened with a devotional service led by Rev. Napoleon Hoagland, and was followed by a Sunday-school session, with Rev. Earl M. Wilbur in charge. Mr. Wilbur gave a practical address on "Sunday-school Attendance," in the course of which he paid high tribute to Rev. W. I. Lawrance's publication on the same subject. Rev. William G. Eliot, Jr., spoke of the church and the Sunday-school, in which he referred to the plan of giving a five-minute sermon to the children before the regular sermon each Sunday, a plan which has been tried in Seattle and Portland with success. Mr. Joseph Shippen spoke of music in the Sunday-school. In reply to the question as to the best Sunday-school song book, the "Carol," by Rev. C. W. Wendte, was given first place. A business meeting concluded the session. A resolution was passed, expressing appreciation of the character and work of Phillips Brooks. By another resolution the conference put itself on record as being unutterably opposed to any further exemption of church property from taxation. Five thousand dollars for any one church is at present exempted in the State of Washington. A strong ecclesiastical lobby is now at work with the legislature in session here to get all church property exempted. A resolution in favor of teaching and promoting temperance, with reference to the use of alcoholic beverages, was passed. The conference unanimously declared itself in favor of the opening of the World's Fair on Sunday, providing the machinery be stopped on that day. A resolution looking toward the establishing of a non-sectarian college on Puget Sound was also passed. One of the last resolutions passed was one to modify the Constitution with reference to the constituency of the conference. A committee was subsequently appointed to report before the next meeting. One of the most heart-stirring moments of the conference was when Ezra Meeker of Puyallup, who came across the plains with an ox-team in pre-transcontinental railroad times, declared that he was upwards of sixty years of age, but this was the first Unitarian conference he had ever attended. He had been thirty years a Unitarian without knowing that there was a fellowship such as the Unitarian denomination represents. There were tears in his voice, if not in his eyes, as he spoke of his past isolation and his present joy in fraternal fellowship. His words found quick and stirring response in the deeper feelings of many present.

The conference was a communion of heart as well as of thought, and gave strength to all who partook of its holy sacraments.

N. H.

Peoria, Ill.—Rev. R. B. Marsh and a goodly following of liberal people are start-

ing an independent organization, called the People's Church. Services are held in Rouse's Hall.

Perry, Ia.—Rev. H. D. Stevens, who has been for some months past at Menomonie, Wis., has resigned his pulpit there, and is now here doing missionary work for a few weeks.

Phœnix, Ariz.—The Unitarian Congregation, the latest religious body organized in Phœnix, is making progress most gratifying to the pastor, Rev. S. A. Dyberg. The assemblages at the meetings in Good Templars' Hall have expanded in size till now the room seems likely to be too small. It has been developed that Phœnix is full of those inclined to accept the Unitarian ideas on theology, and interest at the meetings is keen. A Unity Club has been lately organized, holding weekly sessions for investigation in modern literature and for the discussion of questions of social science. It has already a strong and active membership. Meetings are held every Monday evening, for the present at the residence of C. F. Kellner.

Pittsfield, Mass.—On January 29 Rev. Carl G. Horst preached a powerful sermon against "Capital Punishment." A full abstract of it appeared in both of the daily papers.

The society is making an earnest effort to double its contribution for the American Unitarian Association.

Mary A. Livermore will lecture in Unity Church on March 27.

Richmond, Ind.—There is a considerable number of liberal people here who wait and long for a Unitarian church. A correspondent writes that he is confident a church might be made successful here under the leadership of an active minister.

San Antonio, Texas.—Mr. Shultz writes: "My audiences have doubled since the first Sunday I preached here, so that I think everything is quite satisfactory. Every Sunday I have had one or more Unitarians here from Northern churches, to my great delight and to the delight of my people; and the visitors themselves seem to be glad to find acquaintances at once. I am going to get a visitor's register, as this is a great winter health resort; and it will be interesting to notice from what places Unitarians come together here. One of the editors of a Boston daily paper has been an attendant at my meetings every Sunday. He has written a lengthy account of them to his paper."

The San Antonio *Daily Express*, which reports Mr. Shultz's sermons every week, says that his audiences are steadily increasing. Mr. Wheelock of Austin confirms these promising accounts of our cause in San Antonio.

San Francisco, Cal.—The Second Unitarian Church, established in this city a year or two ago by Rev. Mr. Van Ness, has had a remarkable growth. Its services have been held in a hall; but now it has the announcement to make that it has a home of its own, all complete. A Presbyterian society, located in the part of the city where our new society has planted itself, has broken up; and, when it was known that its house of worship would be sold, the Unitarians rallied their forces and bought it. They get not only the building, but all its furniture, even to piano, and dishes in the church kitchen. The decision of Mr. Van Ness to go to Boston is greatly regretted here. His work on the coast has been a very active and successful one. The new church in San Francisco has given a call to Rev. Lester W. Sprague of Pomona.

Seattle, Wash.—Seattle organized a Bureau of Associated Charities a year ago. It held its first annual meeting on February 8. Mr. Joseph Shippen, the secretary, made a full report of the year's work. A superintendent has been employed, who has given his full time to labor among the needy. The city has been districted, and volunteer visitors to the number of more than one hundred have been enrolled.

Tacoma, Wash.—"Sunday and the Columbian Exposition from an Ethical Standpoint" was the topic discussed by the Liberal Club at its February meeting.

Though not yet two months old, the Liberal Club has grown rapidly.

Walter J. Thompson presided over the assemblage, which numbered some thirty gentlemen. After the very delectable menu had been adequately considered, Samuel Collyer read the paper of the evening; and nearly every one present added something to the discussion. It was evidently the sense of the club that the Fair should remain open on Sunday, being justified by religion and imperatively demanded, from an ethical point of view, as right and just, and to secure the greatest good to the greatest number. Mr. Collyer's paper was exhaustive and convincing, and was loudly applauded.

Weatherford, Texas.—The *Weekly Republic* of Weatherford, Texas, contains the following item: "Rev. A. W. Dellquest preached at the First Presbyterian Church of Weatherford last Sunday night upon the subject of 'Revelation.' In this sermon he endeavored to show that revelation is universal, not confined to any particular age, but that this is peculiarly an age of revelation and progress, that all things change for the better, and that religion must not be without its progress."

Westford, Mass.—Rev. J. C. Kimball is to supply the pulpit of the Unitarian church for three months.

Weston, Mass.—The First Parish is very happy at the success of their efforts to induce Rev. Charles F. Russell, who had received a call to become the associate pastor of All Souls' Church, New York, to remain with them. At a parish meeting called to consider the question a letter from Mr. Russell was read, resigning his pastorate; and the following resolutions were passed, which are of unusual interest, as showing an appreciation on the part of the parish of their own share of responsibility in the work of a successful church:—

"*Resolved*, That the members of the parish assembled to-night have heard with the deepest regret the letter of resignation received from their pastor, Charles F. Russell.

"That they beg that this action on his part will be reconsidered, and the resignation withdrawn; and that the relations of pastor and people, which have so long and so tenderly bound them together, may be continued.

"That they assure him that, if he will decide to remain with them, he may rely upon their cordial, loyal, and unfaltering support in his and their joint efforts for the good of the church, the town, and the community at large."

At an adjourned meeting, after Mr. Russell had withdrawn his resignation, and announced his decision to remain with the Weston church, the following additional resolutions were unanimously passed:—

"*Resolved*, That the members of the parish have received with great delight and happiness the decision of Mr. Russell to remain with them as their pastor.

"That, mindful of their pledges to him of cordial co-operation and support, they now solemnly renew them, trusting that the divine favor will signally bless the work and life of pastor and people."

It is pleasant also to record that the question of salary was not alluded to, but that, after Mr. Russell had made his final decision, the parish voluntarily voted a very substantial increase to the salary hitherto appropriated. The parish was never more united and earnest in its work than now, and never before as strong numerically and financially. With its beautiful new church and the assurance of the continued pastorate of Mr. Russell, who has not only done admirable work in and for the church, but has also been a great power for good in town and school affairs, the future of the parish is bright with promise.

JOTTINGS.

A day to lift up the soul to God and bring man nearer to his brother. Let every Sunday sing the angels' song to all human hearts of "glory to God in the highest, and on earth peace, good will to men."—*J. F. Clarke.*

The wide-spread belief in immortality surviving the downfall of many religions and many peoples, and the gradual development of this belief from a shadowy superstition to a reasonable hope, would seem to indicate that the next step will be, not the abandonment of this faith of the ages, but a firmer faith upon stronger evidence.—*W. D. Simonds.*

REFORMERS, CRITICS, AND "KICKERS."

The "kicker," as he is appropriately called, has his power in his heels. He is therefore simply destructive without discrimination or intelligence. When conditions appear in which conservative self-satisfaction has allowed good old methods to become fossil, the indiscriminate "kicker," while he may do some harm and frighten some innocent people, may do even more good than harm. He will at least wake up the sleepers, and compel them to look about them to defend what is defensible, and rebuild in better shape what has been rudely upset. "Kickers" are valuable if they are not too plenty.

The critic is he who in a purely judicial spirit reveals the worth and folly of things with equal fairness. Shams, worthlessness, and deceit are by him honestly exposed without spite or exaggeration. On the other hand, he appreciates the cost and value of systems, institutions, or methods, which have been built up at great cost of labor and experience, and recognizes as willingly what is excellent and deserving of support. The power of a true critic is in his brain.

The reformer turns from the outgrown and false to the better of the future. His power is in his brain, inspired by a good heart, high purposes, and noble ideals. He removes the old in order to make place for the new. He is respectful and appreciative of the past, but firmly insists that the old and outworn must yield to the new and the better.

While the world may utilize a few "kickers," it needs more honest critics. and has abundance of room for ideal reformers.—*D. L. Kiehle, in the Public School Journal.*

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